

has been mentioned above she is styled the mother of the Dæmons, <sup>54</sup> Λαγυνδα Δαιμονων μητη. By some she is called Lara, and said to have been the daughter of <sup>55</sup> Almon. She was supposed to preside over families: and they used to offer children at her altar in order to procure her favour: for it was a uniform prevailing opinion, that no atonement could be obtained but by blood: and that some must die to procure the happiness of others. <sup>56</sup> Præceptum est, ut pro capitibus capitibus supplicaretur; idque aliquamdiu observatum, ut pro familiarium fospitate pueri mactarentur Maniæ Deæ, matri Larum. In lieu of these they in aftertimes offered the heads of poppies, and pods of garlick. The Lares were the same as the Penates, as we may infer from Servius. <sup>57</sup> Penates sunt omnes Dii, qui domi coluntur. They were properly marine Deities, and the same, which were worshiped in Samothracia. <sup>58</sup> Penates Deos Samothracas volunt Varro, et Cassius Hemina. Arnobius speaks of <sup>59</sup> Neptune as one of them: and the rest of them are confessedly Deities of the <sup>60</sup> sea. They are accordingly spoken of in this light by Livy; who mentions a

<sup>54</sup> Glossæ Philoxeni apud Huetium. ibid.

<sup>55</sup> Natalis Comes. L. 4. c. 4. p. 155. Hanc Laram, sive ut alii dixerunt, Larundam, nonnulli Maniam appellârunt.

See Ovid Fast. L. 2. v. 599, of Lara Naïs, whom he makes the daughter of Almon.

<sup>56</sup> Macrob. Sat. L. 1. c. 7. p. 154.

Cor pro corde, precor, pro fibris accipe fibras:

Hanc animam vobis pro meliore damus. Ovid Fast. L. 6. v. 161.

<sup>57</sup> In Virg. Æneid. L. 2. v. 514.

<sup>58</sup> Huetii Demonstratio. p. 138. See Macrob. Sat. L. 3. p. 276.

<sup>59</sup> L. 3. p. 125.

<sup>60</sup> This is evident from the Greek epigram:

Γλαυκω, και Νηρει, και Ινοι, και Μελικερτα

Και Ευθιω Κρονιδα και Σαμοθρηξ Θεοις κ. λ.

temple being built by Regillus the Censor to the <sup>61</sup> Lares Permarini in the Campus Martius. The particular time for making offerings to them was, when the Sun had entered <sup>62</sup> Aquarius. Neptune was the same as Palæmon of Corinth; esteemed also the same as Hercules. <sup>63</sup> Παλαιμων Ἡρακλης. He was described, as a child exposed upon the seas, and supported by a Cetus. Sometimes he was represented upon the Corinthian Cupselis or Ark: and behind him there is commonly a pine tree. There were the same offerings made to Palæmon in Greece, as were exhibited by the Latines to Mania, and the Lares. Hence he is stiled by Lycophron, <sup>64</sup> Βρεφοκτονος, Infantida, on account of the children, which were offered at his shrine. From the above we may see clearly, that there was a correspondence in the rites and mythology of these different nations: and that they had universally a reference to the same history.

It is said by Mela, that the <sup>65</sup> Augeenses, who lived near the Syrtes in Africa, held the Manes, as the supreme and only Deities. That to them they directed their prayers, and made their offerings: and when they gave any strong attestation to their word, they used to swear by the Manes. The Greeks, as well as the Romans, did the same thing:

<sup>61</sup> Lares permarini, quibus ædes dedicavit in Campo Martio Æmilius Regillus Censor. L. 40. c. 52. Macrob. L. 1. c. 10. p. 161.

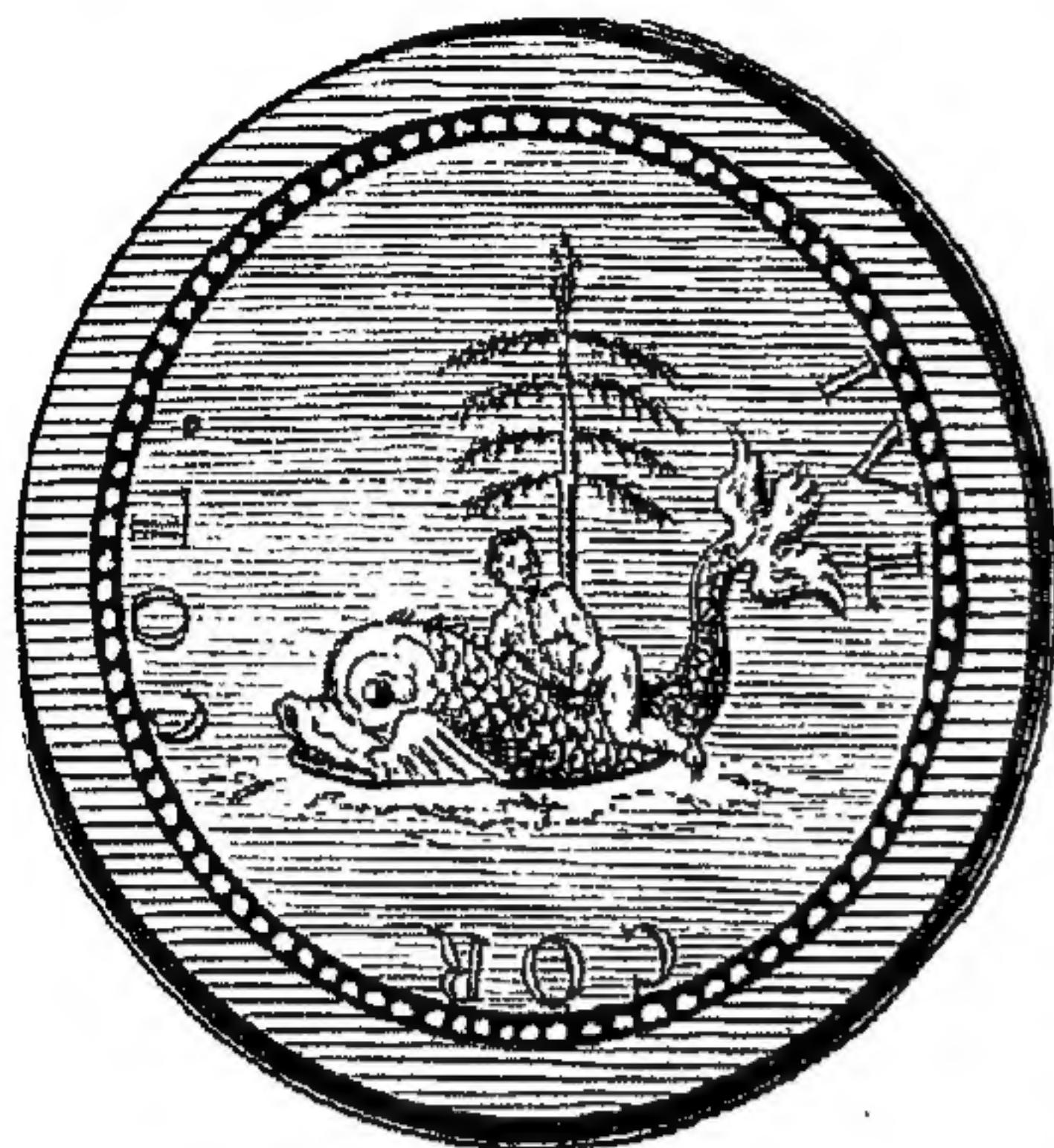
<sup>62</sup> Macrob. Somn. Scip. Cum Sol Aquarium tenet, Manibus parentatur. L. 1. p. 43.

<sup>63</sup> Hesych.

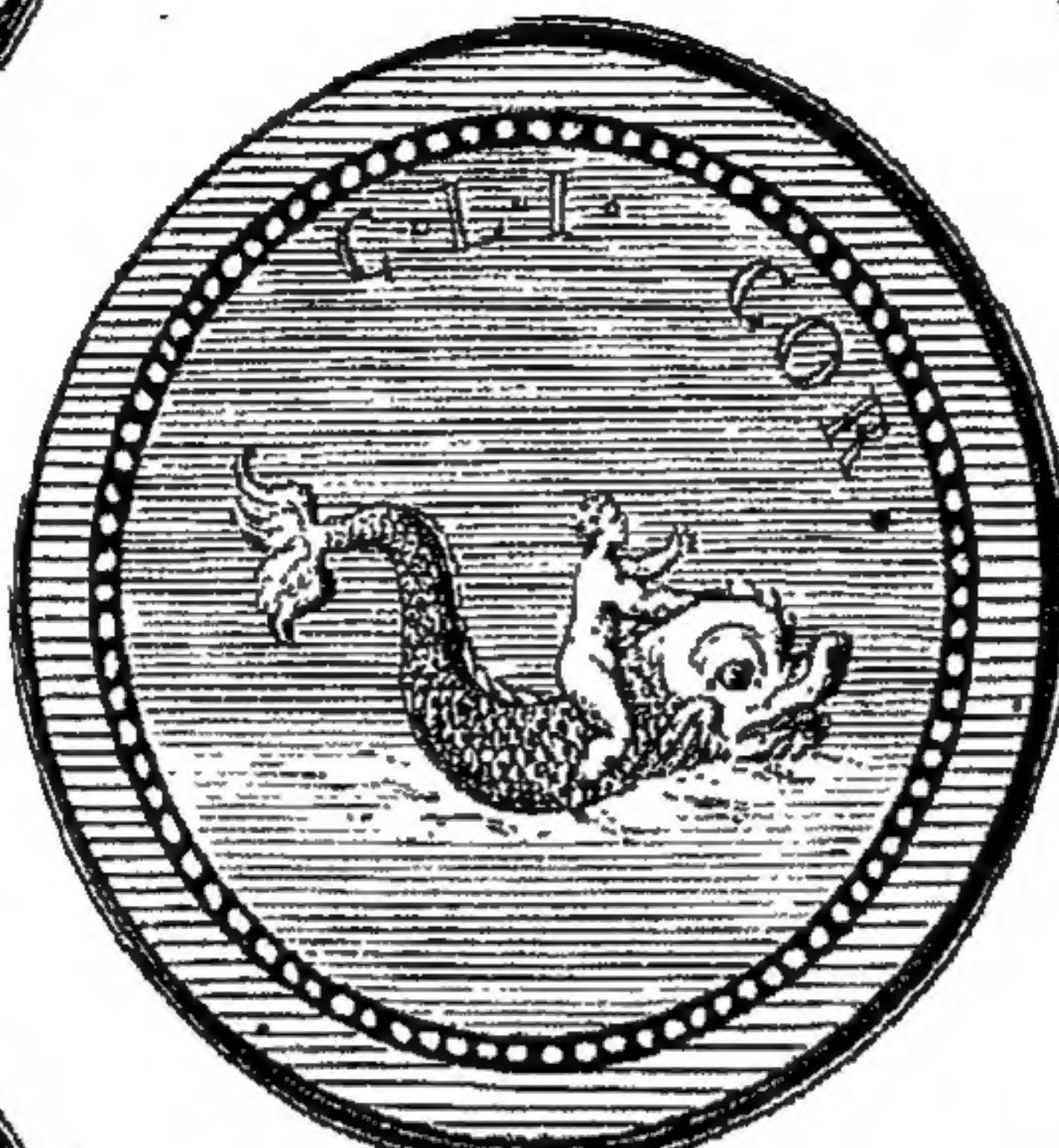
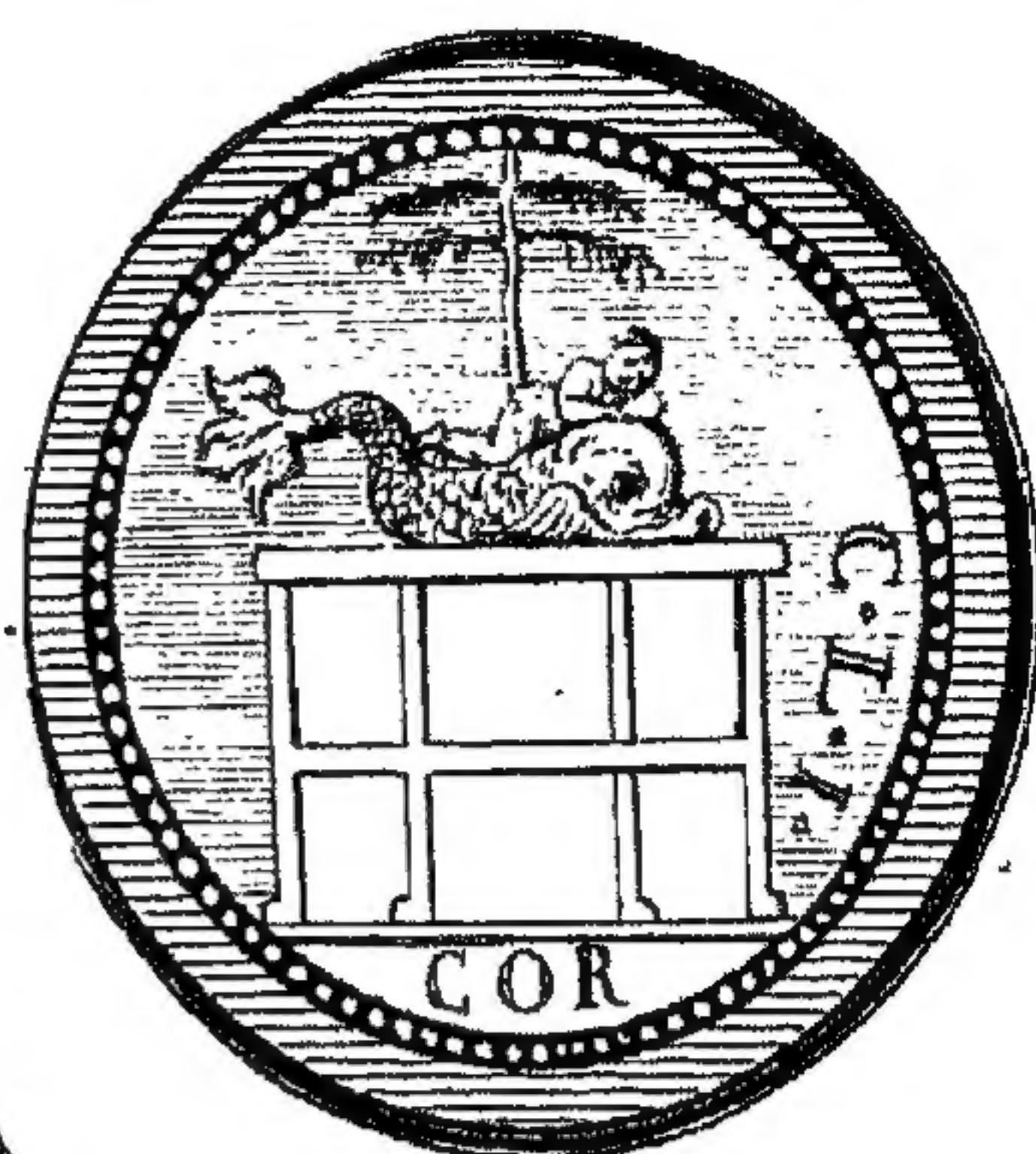
<sup>64</sup> Καὶ δὴ Παλαιμων δερχεται Βρεφοκτονος. Lycoph. V. 229. Παλαιμων Ικριος. Schol.,

<sup>65</sup> L. 1. c. 8.

Palaemon et Cetus.



Palaemon, et Cetus super Atrum sacrum?



Poseidon Berytius. Poseidon Berœe opitulans. Europa Sidonia: et Equus sacer illatus Corinthiorum



and it is wonderful, that they should be so blinded, as not to perceive it. Most of their Deities were formed out of titles: and the whole of their worship was confined to a few deified men, these *Lares*, *Manes*, *Dæmones*, of whom we have been treating. They were no other than their *Arkite* ancestors, the *Baalim* of the Scriptures: to these they offered; and to these they made their vows.



## O F T H E

**CABIRI, CORYBANTES, IDÆI  
DACTYLI, CURETES, IGNE-  
TES, TELCHINES, and other AR-  
KITE PRIESTS.**

I HOPE, that I have given a satisfactory account of the Deluge, and of the supposed Genius of the Ark, as described by the Gentile mythologists. She was represented as a Goddess, and worshiped under the titles of Melitta, Rhea, Cybele, and Damater ; also of Isis, and <sup>1</sup> Athena. As the department of the Deity has been sufficiently made out, the history of the priests may be easily ascertained ; and at the same time the purport of their titles, under whatever denomination they may come. Of these priests the principal were the Cabiri ; whose office and rites were esteemed particularly sacred, and of great antiquity.

<sup>1</sup> Ο. Αιγυπτίοι Ισιν πολλαχις τῷ της Αθηνας ονοματὶ καλεσσι. Plutarch. Isis et Osiris. p. 376.

They were the same as the Curetes, Corybantes, Telchines, and the Idæi Dactyli of Crete. But in treating of them great confusion has ensued from not considering, that both the Deity, and priest, were comprehended under the same title. The original Cabritic Divinity was Zeuth; the same as Dionusus, though by some writers idly distinguished: <sup>2</sup> Καβειρών πρεσβύτερον μὲν Δια. His priests had the same title. By Pausanias he is said to have been <sup>3</sup> Prometheus, the father of mankind; which more plainly points out the person alluded to. It was no other than the Patriarch, who was of so great repute for his piety, and justice. Hence the other Cabiri, his immediate offspring, are said to have been the sons of Sadic; by which is signified *the just man*. <sup>4</sup> Σαδύκω γαρ εγενόντο παῖδες, ὃς Διοσκορός ἐγμηνευστι, καὶ Καβειρός. *To Sadyc, the man of justice, were born sons, who were styled the Dioscori and Cabiri.* This is the very title given to the Patriarch by Moses in the book of Genesis. It is there said of Noah, that he was שָׁׁדָּךְ, Sadic, *a just man, and perfect in his* <sup>5</sup> *generation.* All science, and every useful art was attributed to him; and through his sons they were transmitted to posterity. Hence the author of the Orphic Argonautica mentions <sup>6</sup> αγλαὰ δῶρα Καβειρών; *the noble gifts be-*

<sup>2</sup> Scholia in Apollon. L. 1. v. 918. The author of these Scholia makes a distinction between Zeuth and Dionusus; Καβειρών πρεσβύτερον μὲν Δια, νεωτερον δε Διονυσον: but they were the same person.

<sup>3</sup> Pausan. L. 9. p. 759.

<sup>4</sup> Damascius apud Photium. p. 1073. He supposes them to be eight in number.

<sup>5</sup> Genesis. c. 6. v. 9

<sup>6</sup> V. 17.

queathed to mankind by the Cabiri. They were represented as dæmons, and in number three: and they are sometimes mentioned as the sons of the great artist <sup>7</sup> Hephaistus, the chief Deity of Egypt, and the reputed father of the Gods. He was the same as Helius; and upon the pillar of Ramestes, which stood in Heliopolis, he was according to Hermaphion styled <sup>8</sup> Ἡφαῖτος ὁ τῶν Θεῶν πατηρ. The person, from whom this obelisk was named, is generally called Ramaſes, or Ram-Afis. Rameſtes is of the same purport; being a compound of Ram-Eſtes, Magnus Vulcanus. Eſtes, Afis, <sup>9</sup> Aſtus, are all variations of the same term, and equally relate to fire. Hence came Apha-Aſtus, or Hephaſtus, the Hephaistus of the Greeks: hence also the Hiftia, Hestia, and Vesta of other countries. The Cabiri are many times represented as Heliadæ, or the offspring of the Sun, styled Cam-II: also the descendants of Proteus, the great prophet, and Deity of the <sup>10</sup> sea. According to Varro they were particularly styled <sup>11</sup> Divi Potes: and Caiſſius Hermina described them as <sup>12</sup> Θεοὶ μεγαλοῦς, Θεοὶ χειροῦς, Θεοὶ δυνατοῦς, *the great, beneficent, and powerful Gods.* One of the most ancient temples of these Deities was

<sup>7</sup> Λεγονται δε ειναι Ἡφαῖτος παιδες. Hesych.

Και τεκεων Ἡφαῖτος ειναι αλεγούσε Καβειρων. Nonnus. L. 24. p. 626.

<sup>8</sup> Marcellinus. L. 17. c. 4. p. 126.

<sup>9</sup> See volume the first. p. 59. and 62.

<sup>10</sup> Ακεσιλαος δε ὁ Αργειος εκ Καβειρων και Ἡφαῖτος Καμιλον λεγει, τεδε τρεις Καβειρων, κλ. Φερεκιδης δε—εκ Καβειρων της Πρωτεως και Ἡφαῖτος Καβειρων τρεις, και νυμφας τρεις Καβειριδας. Strabo. L. 10. p. 724.

<sup>11</sup> Hi, quos Augurum libri scriptos habent sic, Divi Potes, sunt pro illis, qui in Samothrace Θεοι δυνατοι. Varro de Ling. Lat. L. 4. p. 17.

<sup>12</sup> Macrob. Sat. L. 3. c. 4. p. 376.

at <sup>13</sup> Memphis; which was held so sacred, that no person, excepting the priests, was suffered to enter its walls. In the same place stood a temple of their father <sup>14</sup> Vulcanus, the head of the Cabiri. Cambyses entered into these <sup>15</sup> sanctuaries; and took a view of the statues in each. They were nearly <sup>16</sup> alike, and of a fantastic form after the mode of Egypt: on which account he ordered them to be thrown down, and the temples to be <sup>17</sup> destroyed. From Egypt their worship was carried to Canaan, and Syria; and from thence to Greece. To what these rites alluded may be known from the department of the Deities, in whose honour they were supposed to have been instituted, and with whom the Cabiri are introduced. These are chiefly Damater, Cybele, Selene, Meen, Barith, Dione. According to Sanchoniathon the Cabiri were the same as the Dioscuri and Corybantes: and like Damascius above he represents them, as the offspring of the just man <sup>18</sup> Sadyc. They lived in the time of Elion, surnamed the *Most High*; and of a personage named <sup>19</sup> Barith: and from them the mysteries in Samothracia were derived. Some of their posterity came to Byblus, which they surrounded with a <sup>20</sup> wall: and they built a temple

<sup>13</sup> Herodotus. L. 3. c. 37.

<sup>14</sup> Strabo. L. 10. p. 725.

<sup>15</sup> Ibid.

<sup>16</sup> Εγι, δε και ταυτα ομοια τις Ηραις. Herod. L. 3. c. 37.

<sup>17</sup> Ibid.

<sup>18</sup> Eusebius expresses it Sydyc. Συδυκ, τετ' ετιν ευλυτον και ΔΙΚΑΙΟΝ. Euseb. Præp. Evang. p. 36. Εκ δε τις Συδυκ Διοσκουροι, η Καβιροι, η Κορυβαντες. Ibid. p. 37. Συδυκων τις λεγομενω ΔΙΚΑΙΩ. Ibid.

<sup>19</sup> Ibid.

<sup>20</sup> Ibid.

upon Mount Casius in the same region. They are said to have been the first constructors of a <sup>21</sup> float, or ship: and are represented as husbandmen, and at the same time <sup>22</sup> men of the sea. To them the city Biblus is said to have been appropriated by Cronus for the worship of Baaltis, the same as <sup>23</sup> Dione, the Dove. They also built Berytus, the city of Beryth: and, what is extraordinary, they are said in this city to have consecrated <sup>24</sup> Ποντα Λειψανα; by which certainly is meant, all that the Deluge had spared; the sad remains of the former world. These rites consisted in memorials of the Ark Berith, and of the persons therein preserved; who were the original Cabiri, or Baalim. By Sanchoniathon they are described as eight in number; the chief of which was <sup>25</sup> Asclepius, the God of health, and restorer of life. He is likewise mentioned by Damascius; who speaks of him as a person, of whom the mother of the Gods was <sup>26</sup> enamoured: one, who had been consigned to darkness, but out of that gloom displayed a wonderful <sup>27</sup> light. He too makes him the eighth, and principal of the Cabiri.

In the cities of Syria the history of the first ages was

<sup>21</sup> Πρωτοι πλειον ἄνρων. Ibid.

<sup>22</sup> Καβηροις, αυροταῖς τε, καὶ ἀλιευσιν. Ibid. p. 38.

<sup>23</sup> Βααλτιςι, τῷ καὶ Διωνῃ. Ibid.

<sup>24</sup> Οι καὶ ΓΙΟΝΤΟΥ ΛΕΙΨΑΝΑ εἰς τὴν Βηρυτὸν αφιερωσαν. Ibid. p. 39.

<sup>25</sup> Ibid.

<sup>26</sup> Ο εν Βηρυτῷ Ασκληπιος εκ εγίν Βαλκην, οὐδε Αιγυπτιος, αλλα τις επιχωριος φοινιξ. Σαδικω γαρ εγενοντα παιδες κ.λ. Ουδοος δε εγενετο επι τετοις ὁ Εσμουρος, ον Ασκληπιον ἔρμηνευσαν. Ουτος — ερωμενος γεγοε—Μιτρος Θεων. Apud Photium. p. 1073.

<sup>27</sup> Εν σηντῳ διωλυγιῳ πολυ φως αραφας. Ibid.

preserved in hieroglyphics. In Berytus Saturn was revered, who was no other than Sadyc, the man of piety, and justice. He was represented with <sup>28</sup> four eyes; two of which were in their natural position forward: the two other were placed in a contrary direction, upon the hinder part of the head. The symbolical histories of the eastern countries were first composed by a person stiled the son of <sup>29</sup> Thabion. I have mentioned, that nothing was more common than for the priests to be called the sons of the Deity, whom they served. Thaba was the Ark, the Theba of the Ionians: and the son of Thabion was no other than the priest of Theba-Iön, the Arkite <sup>30</sup> Dove, particularly worshiped in this country. He is said to have been the most ancient Hierophant, that ever officiated in Phenicia.

There were many cities, and those in parts very remote, where the Cabiritic rites were for a long time maintained. Some of these cities were named Cibura, Cabura, and Ca-beira; and in all of them may be seen a reference to the same ancient history. In Pontus was a city Cabira, the royal seat of Mithridates; where was one of the most magnificent temples in the world. The nature of the worship may be known from the Deity, to whom it was sacred: for the temple was dedicated, <sup>31</sup> Μῆνις Αγκαῖω, to the *Deus Lunus Arkitis*. In Phrygia, near Caroura was the city Ci-

<sup>28</sup> Euseb. P. E. p. 39.

<sup>29</sup> Ταῦτα πάντα ὁ Θαβιώνος παῖς πρώτος των απὸ αὐτοῦ γεγονότων Φοινίκης Ιεροφαντης, αλληγορησας—παρεδώκε. Ibid.

<sup>30</sup> Η, Ion, Columba.

<sup>31</sup> Εχει δὲ ιερού Μῆνος Αγκαῖω—εὗται δὲ καὶ ταῦτα της Σεληνῆς τοι ιερον. Strabo. L. 12. p. 835.

bura: and it is well known, that all this region was devoted to the worship of Cybele, and the rites of Theba. Here too was a temple of the <sup>32</sup> God Lunus, the same as *Mην Αγκαῖος*. Near Side in Cilicia was another city of this name: and we may infer from many circumstances, that the same worship prevailed. The Cabiritic rites were likewise kept up in <sup>33</sup> Imbros, and Lemnos; and particularly in Samothracia. They prevailed also in Greece; and especially in the city Theba in Bœotia. Damater, the same as Theba and Ifis, had the title of <sup>34</sup> Cabiria: and it was an opinion, that these mysteries were first established by <sup>35</sup> her: by which was meant, that they were derived from the Ark, the reputed mother of all beings. Hence the Cabiri had often joint worship with Damater. An instance of this was observable at Anthedon in Bœotia, where stood <sup>36</sup> Καβεῖρων Ἱερόν, καὶ αλσός—*Δημητρεῖος: the temple of the Cabiri, and the grove of Damater.* They were the same as the Cabarni of the Parians, who were equally priests of Damater. <sup>37</sup> Καβεῖροι, ὅι της Δημητρεῖος ιερεῖς, ὡς Ηαγιοι. It is observable, that the chief province of the Cabiri related to the sea, and shipping. Their influence was particularly implored by mariners for success in their voyages:

<sup>32</sup> Ιεροὶ Μύροι, Καρυῖς λεγομένοι. Ibid. p. 869.

<sup>33</sup> Μαδαῖς περ οὐν εν Δημητρῷ καὶ Ιανέρῳ (Καβεῖροι). Strabo. L. 10. p. 724.

<sup>34</sup> Η δε Ιανέρος Θρακιην πεντετοι γησος, ιερα Καβεῖρων. Eustath. in Dionys. V. 524.

<sup>35</sup> Δημητρεῖος Καβεῖριας—αλσός. Pausan. L. 9. p. 758.

<sup>36</sup> Δημητρεῖος Υεροὶ τοῖς Καβεῖραις δῶρον εῖναι οὐ τελετη. Ibid. p. 759.

<sup>37</sup> Ibid. P. 753. The region was called Cabeiraia.

<sup>38</sup> Hesych.

## 38 Οφεα

Σωτεροι κρυοεσσαν υπειρ ἀλα ναυτιλλοιντο.

The Corybantes were priests of the same order, and were styled <sup>39</sup> Ανακτοτελεσαι, as being of a royal, or supereminent priesthood. Clemens mentions that they were the same as the <sup>40</sup> Cabiri; and that their mysteries were styled Cabritic. In these the Rhoia, or pomegranate, was introduced: and they were often celebrated in woods, and upon mountains: and the whole was attended with shouts, and screams, and every frantic manœuvre. Nonnus has some allusion to these rites, when at the marriage of Harmonia he makes the beasts of the forest imitate the howling of the Cabiri.

<sup>41</sup> Βρυκηθμω δε λεοντες ὄμοζηλων υπο λαιμων

Μαντιπολων αλαλαγμον εμιμησαντο Καβειρων.

The persons concerned were crowned with serpents; and by their fury and madness exhibited a scene shocking to imagination: yet nobody was thought compleatly happy, who did not partake in these mysteries.

<sup>42</sup> Ω μακαρ, ος τις ευδαιμων

Τελετας Θεων ειδως

Βιοται αγισευει.

Τα τε Μαργος μεγαλας

Οργια Κυβελας θεμισευων,

Ανα θυρσον τε τινασσων,

<sup>38</sup> Apollon. Rhod. v. 918.

<sup>39</sup> Clemens Alexand. Cohort. p. 16.

<sup>40</sup> Καβειρας τας Κορυβαντας. Ibid.

<sup>41</sup> L. 3. p. 88.

<sup>42</sup> Euripides. Βακχαι. V. 73. quoted by Strabo. L. 10. p. 720.

Κισσῷ τε σεφανωθεῖς,  
 Διονυσον θεραπεύει.  
 Ιτε Βακχαί.  
 Βρομιον παῖδα θεον θεε  
 Διονυσον καταγουσαί.  
 Φρυγιων εὖ ορεων.  
 Ἐλλαδος εἰς εὐρυχωρες αγνασ.

The noise and dissonance at these celebrities are finely described in the Edoni of <sup>43</sup> Aeschylus:

Ψαλμος δ' αλαλαζει.  
 Ταυροφθοργοι δ' ὑπομακωνται παυτοθεν  
 Εὖ αφανους φοβεροι μιμοι.  
 Τυμπανω δ' ηχω,  
 Ωσθ' ὑπογειας βροντης, φερεται βαρυταρβης.

The like is to be found in Pindar.

<sup>44</sup> Σοι μεν καταρχαι, Ματερ, παρα,  
 Μεγαλοι ρομβοι κυρβαλων,  
 Εν τε παλλακων κροταλα,  
 Αιθομενα τε δαις υπο ξανθησι πευκαις.

This wild joy, attended with shouts and dancing, and the noise of pipes and cymbals, seems to have been exhibited in memorial of the exit from the Ark; when the whole of the animal system issued to light upon the summit of mount Baris.

Corybas, the father and head of the band, was the same

<sup>43</sup> Ibid. p. 721. The second line in the original has ὑπομηκωνται ποθεν, which I have altered to ὑπομηκωνται παυτοθεν.

<sup>44</sup> Pindarus apud Strabonem, L. 10. p. 719.

as Helius; and in the Orphic hymns is farther described with the attributes of Dionusus:

<sup>45</sup> Αἰόλομορφον ανάκτα, Θεον δίφυη—

Θηροτύπες θεμενον μορφην διοφεροι Δρακοντος.

His offspring, the Corybantes, were twofold. Strabo speaks of them both as priests, and divinities: and undoubtedly both were comprehended under this title. <sup>46</sup> *The Corybantes were a kind of Dæmons, the offspring of Helius, and Athena. Under the denomination of Cabiri, and the like, were included not only a set of persons, who administered to the Gods, but the Divinities, whom they worshiped.* The Tityri, Satyri, Mænades, Thyades, Lycaones, Sileni, Lenæ, were of the same order: as were the Curetes, Telchines, and Ignates. The Curetes were Heliadæ, the priests of Helius, stiled Cur-Ait: and the term Quirites among the Romans had the same origin. The Telchines and Ignates were the first who settled at <sup>47</sup> Rhodes; and they in like manner were esteemed Heliadæ. The latter were denominated from their God Hanes, who was at different times called Agnis and Ignis. But notwithstanding their relation to Hanes and Helius, they were at the same time supposed to be descended from the sea. Hence it was said of them by Simmias Rhodius,

<sup>48</sup> Αμμα

Ιγνητων και Τελχιων εφυ ή ἀλυκη Ζαψ.

<sup>45</sup> Hymn 38.

<sup>46</sup> Κορυβαντες, Δαιμones τινες, Αθηνας και 'Ηλιος ταις'—οι προσπολοι Θεων μοροι, αλλα και αυτοι Θεοι προστηγορευθησαν. L. 10. p. 723.

<sup>47</sup> Ιγνητες, οι μετα της Τελχινας εποικησαντες την Ρεθυμ. Hesych.

<sup>48</sup> Clemens Alexand. Strom. 5. p. 674. Αμμα signifies a mother.

Ζαψ,

ZεΨ, Zaps, is nearly of the same purport of the Saph or Suph of the Chaldeans and Hebrews. It signifies the <sup>49</sup> sea, or the sea in a ferment: and the purport of the verse is, that the Ignetes and Telchines carried their origin upwards to the deluge. Though they had the character of Τηγενεις, and Οιγανιωνες, yet they universally took to themselves the title of sons of the sea.

<sup>50</sup> Ουτοι ησαν υιοι μεν Θαλασσης, ως ο μυθος παρεδωκε. They were looked upon, says Diodorus, as the offspring of the sea, according to the traditions of the ancients. The Telchines were supposed to have made their first appearance at the time of a Deluge, which <sup>51</sup> Diodorus would confine to Rhodes: and Nonnus, from some emblematical representation, has described them, as wafted over the ocean upon seahorses.

<sup>52</sup> Ωκυτεροι Τελχινες ἀλιτρεφεων υπερ ιππων. They are said, under the character of Heliadæ, to have been very famous for <sup>53</sup> navigation: and through them many useful arts were transmitted to <sup>54</sup> mankind. They were likewise the first introducers of <sup>55</sup> idolatry; and deeply skilled in Magia: and we may infer from Diodorus, that they were of

<sup>49</sup> It is sometimes used for a whirlwind: but among the ancient Greeks it signified properly the surge of the sea.

Ποιηται μανιομενοι περιτεινει ἀλυκη ΖΑΨ. Dionysius Iambus apud Clementem supra.

<sup>50</sup> L. 5. p. 326. Κερυττες γηγενεις. Strabo. L. 10. p. 723.

<sup>51</sup> Ibid. p. 327.

<sup>52</sup> L. 24. p. 626.

<sup>53</sup> Diodorus. L. 5. p. 328.

<sup>54</sup> Ibid. p. 326. Τελχινων ευρεταις, και των εις την βιον χρησιμων. Ibid.

<sup>55</sup> Ibid.

the

the Anakim, or gigantic race; for such are said to have been the first inhabitants of<sup>56</sup> Rhodes.

I have mentioned, that great confusion has arisen from not considering, that the Deity and priest were named alike; and that the people often were comprehended under the same title. The God Helius was styled<sup>57</sup> Cur-Ait: and his priests had the same name. But additionally to these the ancient inhabitants of Aetolia, Eubœa, and Acarnania were styled<sup>58</sup> Curetes, and their country Curetica. Helius was likewise called by the Egyptians and other people Talchan: for Tai, which the Grecians rendered Talus, signified the Sun. *Ταλος, ὁ Ἡλιος: Talus*, says Hesychius, *signifies the Sun.* *Ταλαιος, ὁ Ζευς εν Κρητῃ: Zeuth in Crete was styled Talæus.* The term Tal-chan, which the Grecians rendered Telchin, signified Sol Rex: and under this title he was worshiped at<sup>59</sup> Lindus in Rhodes. His priests also and votaries were denominated in the same manner. The Curetes by some were esteemed the offspring of the<sup>60</sup> nymph Danaïs, and Apollo: by others they were said to have been the sons of<sup>61</sup> Jasón, the same as Jasion, with whom Damater was supposed to have been enamoured: all which, I think, is not difficult to be understood.

<sup>56</sup> Ibid.

<sup>57</sup> Κυρος ὁ Ἡλιος. Plutarch. Artaxerxes.

<sup>58</sup> Strabo. L. 10. p. 692, 714.

<sup>59</sup> Παρα μεν Λινδιοις Απολλωνα Τελχινον. Diodor. L. 5. p. 326. Talus by Apollodorus is said to have been the same as Taurus. L. 1. p. 54.

<sup>60</sup> Οι μεν Κερυτες Δαναιδος—νυμφης και Απολλωνος παιδες. Schol. in Lycoph. V. 77.

<sup>61</sup> Servius in Aeneid. L. 3. v. 111:

I have shewn, that the Telchinian, and Cabritic rites consisted in Arkite memorials. They passed from Egypt and Syria to Phrygia and Pontus: and from thence were introduced in Thrace, and in the cities of Greece. They were likewise carried into Hetruria, and into the regions of the Celtae: and traces of them are to be observed as high up as the Suevi. Tacitus takes notice, that this people worshipped Isis: and he mentions that the chief object at their rites, was an Ark, or ship; <sup>62</sup> signum in modum Liburnæ figuratum; which was held in great reverence. The like mysteries according to Artemidorus prevailed in one of the British islands: in which, he says, that the worship of Damater was carried on with the same rites as in <sup>63</sup> Samothracia. I make no doubt, but that this history was true: and that the Arkite rites prevailed in many parts of Britain; especially in the isle of Mona, where in aftertimes was the chief seat of the <sup>64</sup> Saronides, or Druids. Monai signifies insula Selenitis, vel Arkitis. It was sometimes expressed Menai; as is evident from the frith between the island and the main land being styled Aber Menai at this day. Aber Men-Ai signifies fretum insulæ Dei Luni; which island undoubtedly had this name from its rites. The same worship was probably farther introduced into some of the Scotish isles, the Hebrides of the ancients, and particularly into that called Columbkil, or Columba. This island is said to have been in old time a seminary; and

<sup>62</sup> De moribus Germanorum. p. 603.

<sup>63</sup> Strabo. L. 4. p. 304.

<sup>64</sup> Diodorus. L. 5. p. 308.

was reputed of the highest sanctity; so that there is a tradition of above fifty Irish and Scottish kings being there<sup>65</sup> buried. Columb-kil is plainly a contraction of Columba-kil: which was not originally the name of the island, but of the temple there<sup>66</sup> constructed. The island was called simply Columba. When there was a change made in religion, people converted the heathenish temples to sanctuaries of another nature: and out of the ancient names of places they formed saints, and holy men. Hence we meet with<sup>67</sup> St. Agnes, St. Allan, St. Earth, St. Enador, St. Herm, St. Levan, St. Ith, St. Sancrete, in Cornwal: and from the Caledonian Columba there has been made a<sup>68</sup> St. Columbus. This last was certainly a name given to the island from its worship: and, what is truly remarkable, it was also called *Iöna*; a name exactly synonymous, which it retains to this<sup>69</sup> day. But out of Columbus they have made a Saint, and of *Iöna* a<sup>70</sup> Bishop.

<sup>65</sup> Martin's account of the Scottish isles. p. 256. Camden's Britannia. p. 1462.

<sup>66</sup> Cal, Col, Cala, signified a building upon an eminence.

<sup>67</sup> See Norden's Cornwal, and Camden.

<sup>68</sup> Camden calls the person Columba. p. 1462.

<sup>69</sup> Between Ila and Scotland lies *Iöna*. Camden. *supra*.

<sup>70</sup> People have supposed the island to have received its name from an Irish Bishop, who first preached the gospel to the Picts. See Bede L. 3. c. 4. But it is nowhere said, that he was ever upon the island; much less that he gave name to it. The very existence of this personage is uncertain.

O F

T H E A R G O,

A N D

ARGONAUTIC EXPEDITION.

Ταῦτα περὶ απίστων συλλεγεγράφα. Των αυθεωπῶν ὃι μεν γὰρ πειθούντας πάσι τοῖς λεγομένοις, ὡς ανομιλητοῖς σοφίας, καὶ επισημεῖς ὃι δὲ πυκνοτεροῖς την φυσιν, καὶ πολυπράγμονες, απίστοι το παραπάν, μηδὲν γενεσθαι τετων. Palæphatus.

**M**Y purpose has been universally to examine the ancient mythology of Greece; and by diligently collating the evidences afforded, to find out the latent meaning. I have repeatedly taken notice, that the Grecians formed variety of personages out of titles, and terms unknown: many also took their rise from hieroglyphics misinterpreted. The examples, which I have produced, will make the reader more favourably inclined to the process, upon which I am about to proceed. Had I not in this manner opened the way to this disquisition, I should have been fearful of engaging in the pursuit. For the his-

tory of the Argonauts, and their voyage, has been always esteemed authentic, and admitted as a chronological æra. Yet it may be worth while to make some inquiry into this memorable transaction ; and to see if it deserves the credit, with which it has been hitherto favoured. Some references to this expedition are interspersed in most of the writings of the <sup>1</sup> ancients. But beside these scattered allusions, there are compleat histories transmitted concerning it : wherein writers have enumerated every circumstance of the operation.

By these writers we are informed, that the intention of this armament was to bring back a golden fleece, which was detained by Æetes king of Colchis. It was the fleece of that ram on which Phrixus and <sup>2</sup> Helle fled to avoid the anger of Ino. They were the two children of Athamas, conceived by (Νεφελη) a cloud: and their brother was Learchus. The ram, upon which they escaped, is represented, ~~as the son of~~ <sup>3</sup> Neptune and Theophane. Upon his arrival at Colchis Phrixus sacrificed it to Mars, in whose temple the fleece was suspended. Helle was supposed to have fallen into the sea, called afterwards the Hellespont, and to

<sup>1</sup> The principal are those, which follow.

Author of the Orphic Argonautica.

Apollonius Rhodius.

Valerius Flaccus.

Diodorus Siculus. L. 4. p. 245;

Ovid, Metamorphosis. L. 7.

Pindar, Pyth. Ode 4.

Apollodorus. L. 1. p. 4.

Strabo. L. 3. p. 222.

Hyginus. Fab. 14. p. 38.

<sup>2</sup> Hyginus. Fab. 2. p. 18. Pausan. L. 9. p. 778.

<sup>3</sup> Hyginus. Fab. 3. p. 21.

have been drowned. After an interval of some years, Pelias, king of Jolchus, commissioned Jason, the son of his brother Æson, to go, and recover this precious fleece. To effect this a ship was built at Pagasæ, which city lay at no great distance from Mount Pelion in Thessaly. It was the first that was ever attempted; and the merit of the performance is given to Argus, who was instructed by Minerva, or divine wisdom. This ship was built partly out of some sacred timber from the grove of Dodona, which was sacred to Jupiter Tomarias. On this account it was said to have been oracular, and to have given verbal responses; which history is beautifully described by Claudian.

\* Argois trabibus jastant sudasse Minervam :  
 Nec nemoris tantum vinxisse carentia sensu :  
 Robora ; sed, cælo Tomari Jovis augure luco,  
 Arbore præsagâ tabulas animasse loquaces.

As soon as this sacred machine was completed, a select band of heroes, the prime of their age and country, met together, and engaged in this honourable enterprize. Among these Jason was the chief; by whom the others were summoned, and collected. Chiron, who was famous for his knowledge, and had instructed many of those young heroes in science, now framed for their use a delineation of the heavens: though some give the merit of this operation to Musæus. This was the first sphere constructed: in which

<sup>1</sup> De Bello Getico. V. 16.

εκ δ' αρα κοιλης

Νησ επιβρομεσσα Τοκαριος εκλαγε φηγος.

Orph. Argonautica. V. 1153.

the

the stars were formed into asterisms for the benefit of the Argonauts ; that they might be the better able to conduct themselves in their perilous voyage. The heroes being all assembled, waited for the rising of the Peleiades ; at which season they set <sup>5</sup> sail. Writers differ greatly about the rout, which they took at their setting out ; as well as about the way of their return. The general account is, that they coasted Macedonia, and proceeded to Thrace ; where Hercules engaged with the giants ; as he is supposed to have done in many other places. They visited Lemnos, and Cyzicus ; and from thence came to the Bosporus. Here were two rocks called the Cyanean, and also the Symplegades ; which used to clash together with a mighty noise, and intercept whatever was passing. The Argonauts let a Dove fly, to see by her fate, if there were a possibility of escaping.

The Dove got through with some difficulty : encouraged by ~~winter~~ <sup>Minerva</sup> the heroes pressed forward ; and by the help of Minerva escaped. After many adventures, which by the Poets are described in a manner wonderfully pleasing, they arrive at the Phasis, which was the chief river of Colchis. They immediately address Aetes ; and after having informed him concerning the cause of their coming, demand a restitution of the fleece. The king was exasperated at their claim ; and refused to give up the object in view, but upon such terms, as seemed impracticable. Jason however accepted of the conditions : and after having engaged in many labours, and by the assistance of Medea soothed a sleepless dragon, which guarded the fleece, he at last brought

<sup>5</sup> Απος δ' αυτελλοντι Πελαιασ. Theoc. Idyl. 13. v. 25.

off the prize. This being happily effected, he retired privately to his ship, and immediately set sail; at the same time bringing away Medea, the king's daughter. As soon as Æetes was apprized of their flight, he fitted out some ships to pursue them: and arriving at the Thracian Bosphorus took possession of that pass. The Argonauts having their retreat precluded, returned by another rout, which by writers is differently represented. Upon their arrival in Greece they offered sacrifices to the Gods; and consecrated their ship to Neptune.

What is alluded to in this romantic detail, may not perhaps at first sight be obvious. The main plot, as it is transmitted to us, is certainly a fable, and replete with inconsistency and contradiction. Yet many writers have taken the account in gross: and without hesitation, or exception to any particular part, have presumed to fix the time of this transaction. And having satisfied themselves in this point, they have proceeded to make use of it for a stated æra. Hence many inferences, and deductions have been formed, and many events have been determined, by the time of this fanciful adventure. Among the most eminent of old, who admitted it as an historical truth, were Herodotus, Diodorus, Strabo; and with them every Grecian Mythologist: of the fathers, Clemens, Eusebius, and Syncellus. Among the moderns, the principal are Scaliger and Petavius: and of our country, Archbishop Usher, Cumberland, Dr. Jackson, and Sir Isaac Newton. This last speaks of it without any diffidence; and draws from it many consequences, as from an event agreed upon, and not to be questioned: an æra, to which we may safely

refer. It was a great misfortune to the learned world, that this excellent person was so easily satisfied with Grecian lore ; taking with too little examination, whatever was transmitted to his hands. By these means many events of great consequence are determined from very uncertain and exceptionable data. Had he looked more carefully into the histories, to which he appeals, and discarded, what he could not authenticate ; such were in all other respects his superior parts, and penetration, that he would have been as eminent for moral evidence, as he had been for demonstration. This last was his great prerogative, which when he quitted, he became like Sampson shorn of his strength ; he went out like another man. This history, upon which he builds so much, was founded upon some ancient traditions, but misinterpreted greatly. It certainly did not relate to Greece ; though adopted by the people of that country. Sir Isaac Newton, with great ingenuity has endeavoured to find out the time of this expedition by the place of the <sup>6</sup> Colures then, and the degrees, which they have since gone back. And this he does upon a supposition that there was such a person as Chiron : and that he really, as an ancient poet would persuade us, formed a sphere for the Argonauts.

<sup>7</sup> 'Ουτος

Ἐς τε δίκαιοσυνὴν θυητῶν γενος ηγάγε, δειξας  
 Ὁρκον, κας θυσιας ιλαρας, κας σχηματ' Ολυμπον.

In answer to this the learned Dr. Rutherford has exhibited some curious observations : in which he shews, that there

<sup>6</sup> Newton's Chronology. p. 83, 84.

<sup>7</sup> Auctor Titanomachiae apud Clementem. Strom. L. 1. p. 360.

is no reason to think that Chiron was the author of the sphere spoken of, or of the delineations attributed to him. Among many very just exceptions he has one, which seems to me to be very capital, and which I shall transcribe from him.<sup>8</sup> *Beside Pagæ, from whence the Argonauts sailed, is about 39°; and Colchis, to which they were sailing, is in about 45° north latitude. The star Canopus of the first magnitude, marked α by Bayer, in the constellation Argo, is only 37° from the south pole: and great part of this constellation is still nearer to the south pole. Therefore this principal star, and great part of the constellation Argo could not be seen, either in the place, that the Argonauts set out from, or in the place, to which they were sailing. Now the ship was the first of its kind; and was the principal thing in the expedition: which makes it very unlikely, that Chiron should chuse to call a set of stars by the name of Argo, most of which were invisible to the Argonauts. If he had delineated the sphere for their use, he would have chosen to call some other constellation by this name: he would most likely have given the name Argo to some constellation in the Zodiac: however, certainly, to one that was visible to the Argonauts; and not to one which was so far to the south, that the principal star in it could not be seen by them, either when they set out, or when they came to the end of their voyage.*

These arguments, I think, shew plainly, that the sphere could not have been the invention of<sup>9</sup> Chiron or Musæus;

<sup>8</sup> Rutherford's System of Natural Philosophy. Vol. 2. p. 849.

<sup>9</sup> Sir Isaac Newton attributes the invention of the Sphere to Chiron; or to Musæus. Some give the merit of it to Atlas: others to Palamedes.

had such persons existed. But I must proceed farther upon these principles: for to my apprehension they prove most satisfactorily, that it was not at any rate a Grecian work: and that the expedition itself was not a Grecian operation. Allowing Sir Isaac Newton, what is very disputable, that many of the asterisms in the sphere relate to the Argonautic operations; yet such sphere could not have been previously constructed, as it refers to a subsequent history. Nor would an astronomer of that country in any age afterwards have so delineated a sphere, as to have the chief memorial in a manner out of sight; if the transaction to which it alluded, had related to Greece. For what the learned Dr. Rutherford alledges in respect to Chiron and Musæus, and to the times in which they are supposed to have lived, will hold good in respect to any Grecian in any age whatever. Had those persons, or any body of their country, been authors of such a work; they must have comprehended under a figure, and given the name of Argo to a collection of stars, with many of which they were unacquainted: consequently their longitude, latitude, and reciprocal distances, they could not know. Even the Egyptians seem in their sphere to have omitted those constellations, which could not be seen in their degrees of latitude, or in those which they frequented. Hence many asterisms near the southern pole,

*Εφευρε δ' απτον μετρα, και περιφροφας,*

*Ταξεις τε ταυτας, ουρανα τε σηματα.* Sophocles in Nauplio.

The chief constellation, and of the most benefit to Mariners, is the Bear with the Polar star. This is said not to have been observed by any one before Thales: the other called the greater Bear was taken notice of by Nauplius: *διτται δε εισιν, οι την μεν Ναυπλιος ουρα, την ελαττονα δε Θαλησσοφας.* Theon. in Arat. V. 27. *Ναυπλιος απογονος ΑΡΧΑΙΟΥ την Ποσειδωρος οις.* Schol. Apollonii. L. 1. v. 134.

such as the Croziers, Phœnicopter, Toucan, &c. were for a long time vacant, and unformed: having never been taken notice of, till our late discoveries were made on the other side of the line. From that time they have been reduced into asterisms, and distinguished by names.

If then the sphere, as we have it delineated, was not the work of Greece, it must certainly have been the produce of <sup>10</sup> Egypt. For the astronomy of Greece confessedly came from that <sup>11</sup> country: consequently the history, to which it alludes, must have been from the same quarter. For it cannot be supposed, that in the constructing of a sphere the Egyptians would borrow from the <sup>12</sup> Helladians, or from any people whatever: much less would they croud it with asterisms relating to various events, in which they did not participate, and with which they could not well be acquainted: for in those early days the history of Hellas was not known to the sons of Mizraim. Many of the constellations are apparently of Egyptian original; and were designed as emblems of their Gods, and memorials of their rites and mythology. The Zodiac, which Sir Isaac Newton supposed to relate to

<sup>10</sup> Diodorus says that the Sphere was the invention of Atlas; by which we are to understand the Atlantians. L. 3. p. 193.

<sup>11</sup> Πέρτης Αιγυπτίως αὐθεντική απάντων εξευρεειν τον εκάστοτον, δυωδέκα μερεας δασκαλειας των ὄφεων ες αυτον ταῦτα δε εξευρεειν εκ των ΑΣΤΡΩΝ ελεγον. Herodot. L. 2. c. 4.

Γεωμετριας τε αυτης έργονται γεγονασιν (οι Αιγυπτιοι). Clemens Alexand. Strom. L. 1. p. 361.

<sup>12</sup> The Egyptians borrowed nothing from Greece. Ου μην ουδε φησω, οκως Αιγυπτιοι παρ Ελληνων ελαβον η ταυτο (φαλλον της Διονυσου) η αλλο κα τι γομαιον. Herodot. L. 2. c. 49. See also Diodorus Siculus. L. 1. p. 62, 63. of arts from Egypt.

the Argonautic expedition, was an assemblage of Egyptian hieroglyphics. Aries, which he refers to the golden fleece, was a representation of Amon : Taurus of Apis : Leo of Arez, the same as Mithras, and Osiris. Virgo with the spike of corn was <sup>13</sup> Ifis. They called the Zodiac the grand assembly, or senate, of the twelve Gods, *εν δωδεκατομοριᾳ Θεοι Βουλαιοι*. The planets were esteemed 'Pabδοφοροι, lictors and attendants, who waited upon the chief Deity, the Sun. These, says the Scholiast upon <sup>14</sup> Apollonius, were the people who first observed the influences of the stars ; and distinguished them by names: and from them they came to <sup>15</sup> Greece.

Strabo, one of the wisest of the Grecians, cannot be persuaded but that the history of the Argonautic expedition was true: and he takes notice of many traditions concerning it in countries far remote : and traces of the heroes in many places ; which arose from the temples, and cities, which they built, and from the regions, to which they gave name. He mentions particularly, that there still remained a city called <sup>16</sup> Aia upon the Phasis ; and the natives retained no-

<sup>13</sup> Οι μεν γαρ αυτηι φασι Δημητραν, δια το εχειν ταχυν οι δε Ισιν οι δε Αταργατιν. Eratosthenis Asterism. Παρθενος.

<sup>14</sup> Γεγονεναι δε αυτει φησιν Απολλωνιος προ τη παντα τα αγρα φανναι καθ' ο την τε φυσιν κατανοησαι αυτων δοκεσι, και τα ονοματα θειναι. Και τα μεν δωδεκα ζωδια θεας θελαις προσηγορευσαν, τας δε πλανητας 'Pabδοφοροις. Scholia Apollon. Argon. L. 4. v. 261.

<sup>15</sup> Σχεδον δε και παντα τα θυματα των Θεων εξ Αιγυπτα εληλυθε ει την Ελλαδα. Herod. L. 2. c. 49 and 50.

Τετοι δε (Θευθ Αιγυπτιακον) πρωτον αριθμον τε και λογισμον ενρειν, και γεωμετριαν και αριθμοριαν. Plato in Phaedro. v. 3. p. 274.

<sup>16</sup> Ήτε Αια δεικνυται περι Φασιν πολις, και ο Αιτιος πεπιγευται βασιλευσαν της Κολχιδος, και εξι τοις έκει τητ επιχωριον τ' θυμα, κτλ. L. 1. p. 77.

tions,

tions, that Æetes once reigned in that country. He takes notice, that there were several memorials both of Jason and Phrixus in Iberia, as well as in Colchis.<sup>17</sup> *In Armenia, too, and as far off as Media, and the neighbouring regions, there are, says Strabo, temples still standing, called Jasonea; and all along the coast about Sinope, upon the Pontus Euxinus; and at places in the Propontis, and the Hellespont, as far down as Lemnos, the like traces are to be observed, both of the expedition undertaken by Jason, and of that, which was prior, by Phrixus.* There are likewise plain vestiges of Jason in his retreat, as well as of the Colchians, who pursued him, in Crete, and in Italy, and upon the coast of the Adriatic.<sup>18</sup> They are particularly to be seen about the Geraunian mountains in Epirus: and upon the western coast of Italy in the gulf of Poseidonium, and in the islands of Hetruria. In all these parts the Argonauts have apparently been. In another place he again takes notice of the great number of temples erected to<sup>19</sup> Jason in the east: which were held in high reverence by the barbarous nations. Diodorus Siculus also mentions many tokens of the<sup>20</sup> Argonauts about:

<sup>17</sup> Καὶ ταὶς Ιασονεῖαι πολλαχοῦ καὶ τις Αρμενίας καὶ τις Μηδίας, καὶ τοις πλινθοχωρῶν αὐτοῖς τοπῶν δεικνύται. Καὶ μήν καὶ περὶ Σιρωπῆν, καὶ την ταυτης παραλιαν, καὶ την Προποντίδα, καὶ τον Ἐλλησπόντον μεχρι των κατα την Λιμνον τοπῶν λεγεται πολλα τεκμηρια τις τις Ιασονος στρατειας, καὶ της Φρίξεως της δε Ιασονος, καὶ των επιδιωξαντων Κολχων, μεχρι της Κρητης, καὶ της Ιταλίας καὶ της Αδρια. p. 77.

<sup>18</sup> Δεικνύται γαρ τινα σημεια καὶ περι τα Κεραυνια ορη, καὶ περι την Αθριαν, καὶ εν τω Ποσειδωνιατη κολπῳ καὶ τοις προ της Τυρρηνιας νησοις της των Αγγανιτων πλανησ σημεια. Ibid. p. 39.

<sup>19</sup> Ibid. p. 798.

<sup>20</sup> L. 4. p. 259.

the island *Æthalia*, and in the *Portus Argōüs* in *Hetruria*; which latter had its name from the *Argo*. And he says, *many speak of it as a certainty, that the like memorials are to be found upon the Celtic coast; and at Gades in Iberia, and in divers other places.*

From these evidences so very numerous, and collected from parts of the world so widely distant, Strabo concludes that the history of Jason must necessarily be authentic. He accordingly speaks of the *Argo* and *Argonauts*, and of their perils and peregrinations, as of facts <sup>21</sup> universally allowed. Yet I am obliged to dissent from him upon his own principles: for I think the evidence, to which he appeals, makes intirely against his opinion. I must repeat what upon a like occasion I have more than once said, that if such a person as Jason had existed, he could never have performed what is attributed to him. The Grecians have taken an ancient history to themselves, to which they had no relation: and as the real purport of it was totally hid from them, they have by their colouring and new modelling what they did not understand, run themselves into a thousand absurdities. The *Argo* is represented as the first ship built; and the heroes are said to have been in number according to *Valerius Flaccus*, fifty-one. The author of the

*Κατα την Αιθαλιαν λιμνην Αργωος.* Strabo. L. 5. p. 342. He mentions near *Pæstum* *το της Ἡρας ἱερον της Αργονιας, Ιασονος ιδρυμα.* L. 6. p. 386. Near *Circæum Argias κλεινον ὁρμον.* Lycoph. v. 1274. See the Scholia: also Aristotle *περι θαιμας: ακοσματων.* p. 728. and *Taciti Annales.* L. 6. c. 34.

<sup>21</sup> *Των δε περι τον Ιασονα συμβαντων, και την Αργω, και της Αργοναυτας των ομολογουμενων των παρα πασιν κ τλ.* Strabo. L. 1. p. 77.

Orphic Argonautica makes them of the same <sup>22</sup> number. In Apollonius Rhodius there occur but forty-four: and in Apollodorus they amount to the same. These authors give their names, and subjoin an history of each person: and the highest to which any writer makes them amount, is <sup>23</sup> fifty and one. How is it possible for so small a band of men to have atchieved, what they are supposed to have performed. For to omit the sleepless dragon, and the bulls breathing fire; how could they penetrate so far inland, and raise so many temples, and found so many cities, as the Grecians have supposed them to have founded? By what means could they arrive at the extreme parts of the earth; or even to the shores of the Adriatic, or the coast of Hetruria? When they landed at Colchis, they are represented so weak in respect to the natives, as to be obliged to make use of art to obtain their purpose. Having by the help of the King's daughter, Medea, stolen the golden fleece, they immediately set sail. But being pursued by Æetes, and the Colchians, who took possession of the pass by the Bosporus, they were forced to seek out another passage for their retreat. And it is worth while to observe the different routs, which they are by writers supposed to have taken: for their distress was great; as the mouth of the Thracian Bosporus was possessed by Æetes;

<sup>22</sup> He seems to speak of fifty and one:

*Ινσορα κοιρανον ειναι*

*Πεντηκοντ' ερεταισιν.* Argonaut. v. 298.

Theocritus styles the Argo *τριακονταζυος.* Idyl. 13. V. 74.

<sup>23</sup> Natalis Comes makes the number of the Argonauts forty-nine: but in his catalogue he mentions more.

and

and their return that way precluded. The author of the Orphic Argonautics makes them pass up the Phasis towards the Maeotis: and from thence upwards through the heart of Europe to the Cronian sea, or Baltic: and so on to the British seas, and the Atlantic; and then by Gades, and the Mediterranean home. Timaeus made them proceed northward to the same seas, but by the <sup>24</sup> Ister. According to Timaeus they went upwards to the fountains of the Tanais, through the <sup>25</sup> Palus Maeotis: and from thence through Scythia, and Sarmatia, to the Cronian seas: and from thence by the Atlantic home. Scymnus Delius carried them by the same rout. Hesiod, and Antimachus, conduct them by the southern ocean to <sup>26</sup> Libya; and from thence over land to the Mediterranean. Hecataeus Milesius supposed them to go up the Phasis, and then by turning south over the great continent of Asia to get into the Indian ocean, and so to the <sup>27</sup> Nile in Egypt: from whence they came regularly home. Valerius Flaccus copies Apollonius Rhodius, and makes them sail up the Ister, and by an arm of that river to the Eridanus, and from thence to the <sup>28</sup> Rhone: and after that to Libya, Crete, and other places. Pindar conducts them by the Indian ocean.

<sup>29</sup> Εἰτ' ὠκεανὸς πελαγεστὶ μήγαν  
Ποντῷ τ', Ερυθρῷ.

<sup>24</sup> Scholia in Apollon. L. 4. v. 259.

<sup>25</sup> Diodorus Sic. L. 4. p. 259. Natalis Comes. L. 6. p. 317.

<sup>26</sup> Scholia in Apollon. supra.

<sup>27</sup> Scholia. Ibid.

<sup>28</sup> Εἰ τοῦτον Ποντονός θαλαττὸν ποσὶ περποτεν. Apollon. Rhod. L. 4. v. 627.

<sup>29</sup> Pyth. Ode 4. p. 262.

Diodorus Siculus brings them back by the same way, as they went out: but herein, that he may make things plausible, he goes contrary to the whole tenor of history. Nor can this be brought about without running into other difficulties, equal to those, which he would avoid. For if the Argonauts were not in the seas spoken of by the authors above; how could they leave those repeated memorials, upon which Strabo builds so much, and of which mention is made by <sup>30</sup> Diodorus? The latter writer supposes Hercules to have attended his comrades throughout: which is contradictory to most accounts of this expedition. He moreover tells us, that the Argonauts upon their return landed at Troas; where Hercules made a demand upon Laomedon of some horses, which that king had promised him. Upon a refusal, the Argonauts attack the Trojans, and take their city. Here we find the crew of a little bilander in one day perform what Agamemnon with a thousand ships and fifty thousand men could not effect in ten years. Yet <sup>31</sup> Hercules lived but one generation before the Trojan war: and the event of the first capture was so recent, that <sup>32</sup> Anchises was supposed to have been witness to it: all which is very strange. For how can we believe, that such a change could have been brought about in so inconsiderable a space,

<sup>30</sup> L. 4. p. 259.

<sup>31</sup> Οἱ Ἑλλῆνες φασιν Ἡρακλεα γενεσθαι γενεα προτερον των Τρωων. Diodor. L. 1. p. 21. Homer gives Hercules six ships, when he takes Troy. Ἐξ αὐτοῦ γένεσι. Iliad. E. v. 642.

<sup>32</sup> Anchises is made to say

Satis una superque

Vidimus excidia, et captæ superavimus urbi. Virg. Æneid. L. 2. v. 642.

either in respect to the state of Troy, or the polity of Greece?

After many adventures, and long wandering in different parts, the Argonauts are supposed to have returned to Iolcus: and the whole is said to have been performed in <sup>33</sup> four months; or as some describe it, in <sup>34</sup> two. The Argo upon this was consecrated to Neptune; and a delineation of it inserted among the asterisms of the heavens. But is it possible for fifty persons, or ten times fifty, to have performed such mighty operations in this term; or indeed at any rate to have performed them? They are said to have built temples, founded cities, and to have passed over vast continents, and through seas unknown: and all this in an open <sup>35</sup> boat, which they dragged over mountains, and often carried for leagues upon their shoulders.

If there were any truth in this history, as applied by the Grecians, there should be found some consistency in their writers. But there is scarce a circumstance, in which they are agreed. Let us only observe the contradictory accounts given of Hercules. According to <sup>36</sup> Herodotus he was left behind at their first setting out. Others say, he was left on shore upon the coast of <sup>37</sup> Bithynia. Demaretes and Diodorus maintain that he went to <sup>38</sup> Colchis: and Dionysius Milesius

<sup>33</sup> Τον πάντα τόλουν εν τεσσαροι μησι τελειωσαντες. Apollodorus. L. 1. p. 55.

<sup>34</sup> Τον πάντα τόλουν εν δυσι μησιν ανυσαντες. Scholia in Lycoph. V. 175.

<sup>35</sup> The Argo was styled Αργων σκαφος by Diodorus; and the Scholia upon Pindar: also by Euripides. It is also called Αργων ακατον. Orphic Argonaut. V. 1261. and V. 489. Τιφος Ιθυντωρ ακατοι.

<sup>36</sup> Herodotus. L. 7. c. 193.

<sup>37</sup> Apollonius Rhodius. L. 1. v. 1285. Theocrit. Idyll. 13.

<sup>38</sup> Apollodorus. L. 1. p. 45. Diodorus. L. 4. p. 251.

made him the captain in the <sup>39</sup> expedition. In respect to the first setting out of the Argo, most make it pass northward to Lemnos and the Hellespont: but <sup>40</sup> Herodotus says, that Jason sailed first towards Delphi, and was carried to the Syrtic sea of Libya; and then pursued his voyage to the Euxine. The æra of the expedition cannot be settled without running into many difficulties, from the genealogy and ages of the persons spoken of. Some make the event <sup>41</sup> ninety years, some <sup>42</sup> seventy-nine, others only forty years before the æra of Troy. The point, in which most seem to be agreed, is, that the expedition was to Colchis: yet even this has been controverted. We find by Strabo, that <sup>43</sup> Scepusius maintained, that Æetes lived far in the east upon the ocean, and that here was the country, to which Jason was sent by Pelias. And for proof of this he appealed to Minnemus, whose authority Strabo does not like: yet it seems to be upon a par with that of other poets; and all these traditions came originally from poets. Minnemus mentions, that the rout of Jason was towards the east, and to the coast of the ocean: and he speaks of the city of Æetes as lying in a region, where was the chamber of the Sun, and the dawn of day, at the extremities of the eastern world.

<sup>39</sup> Apollodorus. L. 1. p. 45.

<sup>40</sup> Herodotus. L. 4. c. 179. Τηρολαβειν αγεμονος Βορειην, και αποφερειν προς την Αιγαιην. κτλ.

<sup>41</sup> Euseb. Chron. Versio Lat. p. 93.

<sup>42</sup> Thrasyllus apud Clement. Alexand. Strom. L. 1. p. 401.

Petavius 79 years. Rationarii Temp. Pars secunda. p. 109.

<sup>43</sup> Σκεψιος—ος εν τῳ ακεαρῳ ποιησας την οικησιν της Αιγαε, προς ταis αγατολαιis εκτος περιφθηναι φονιν ὑποτε την Πελιαν τον Ιασονα. Strabo. L. 1. p. 80.

Ἐν δε τῳ ακεαρῳ τον παρ' Αιγαε τολουν επλαττεν. Strabo. L. 1. p. 77.

<sup>44</sup> Αινταο πολιν, τοθι τ' ωκεος Ηελιοιο  
 Ακτινες χρυσεω κειαται εν θαλαμω  
 Ωκεανος παρα χειλεσ, ιν' ωκετο θειος Ιησων.

How can we after this trust to writers upon this subject, who boast of a great exploit being performed, but know not whether it was at Colchis, or the Ganges. They could not tell satisfactorily who built the Argo. Some supposed it to have been made by Argus : others by Minerva. <sup>45</sup> Poffis of Magnesia mentioned Glaucus, as the architect : by Ptolemy Hephaestion he is said to have been <sup>46</sup> Hercules. They were equally uncertain about the place, where it was built. Some said, that it was at Pagasæ ; others at Magnesia ; others again at Argos. <sup>47</sup> Εν Αργει εναυπηγηθη, ως φησιν 'Ηυπανδρος ο Σαλαμινιος. In short the whole detail is filled with inconfistences : and this must ever be the case, when a people adopt a history, which they do not understand, and to which they have no pretensions.

I have taken notice, that the mythology, as well as the rites of Greece, was borrowed from Egypt : and that it was founded upon ancient histories, which had been transmitted in hieroglyphical representations. These by length of time became obscure ; and the sign was taken for the reality, and accordingly explained. Hence arose the fable about the bull of Europa, the fish of Venus, and Atargatis, the horse of Neptune, the ram of Helle, and the like. In all

<sup>44</sup> Strabo. L. x. p. 80.

<sup>45</sup> Athenæus, L. 7. c. 12. p. 296.

<sup>46</sup> Apud Photium. p. 475.

<sup>47</sup> Scholia in Lycoph. V. 883.

these is the same history under a different allegory, and emblem. I have moreover taken notice of the wanderings of Rhea, of Isis, of Astarte, of Iona: and lastly of Damater: in which fables is figured the separation of mankind by their families, and their journeying to their places of allotment. At the same time the dispersion of one particular race of men, and their flight over the face of the earth, is principally described. Of this family were the persons, who preserved the chief memorials of the ark in the Gentile world. They looked upon it as the nurse of Dionusus, and represented it under different emblems. They called it Demeter, Pyrrha, Selene, Meen, Argo, Argus, Arcas, and Archa-*ius* (*Αρχαῖος*). And although the last term, as the history is of the highest antiquity, might be applicable to any part of it in the common acceptation; yet it will be found to be industriously introduced, and to have a more immediate <sup>48</sup> reference. That it was used for a title is plain from Stephanus Byzantinus, when he mentions the city Archa. near mount Libanus. *Αρχη, πόλις Φοινίκης το εθνικον Αρχαῖος*. Upon one of the plates backwards is a representation from Paruta of the Sicilian Tauro-Men with an inscription <sup>49</sup>ΑΛ ΑΡΚΑΙΟΣ, Al Arkaios. This is remarkable; for it signifies literally Deus Arkitis: and the term *Αρχαῖος* above is of the same purport, an *Archite*. The

<sup>48</sup> It is found continually annexed to the history of Pyrrha, Pelias, Aimonia, and the concomitant circumstances of the Ark, and Deluge. Ωγυγος, αρχαῖος θασιλευς Θηβων. Οδε Ωγυγος θρονος ην Ποσειθωνος. Schol. in Lycoph. v. 1206. Πυρρα, αρχαια αλοχος. Ισις αρχαια. Αιμωνα αρχαια.

Ναυπλιος (ο Αργοναυτης) απογονος Αρχαια τε Ποσειθωνος. Schol. in Apollon. L. 1. v. 137.

<sup>49</sup> Parutæ Sicilia. P. 104.

Grecians, as I have said, by taking the story of the Argo to themselves, have plunged into numberless difficulties. What can be more ridiculous than to see the first constructed ship pursued by a navy, which was prior to it? But we are told, to palliate this absurdity, that the Argo was the first long <sup>so</sup> ship. If we were to allow this interpretation, it would run us into another difficulty: for Danaus, many generations before, was said to have come to <sup>st</sup> Argos in a long ship: and Minos had a fleet of long ships, with which he held the sovereignty of the seas. Of what did the fleet of Æetes consist, with which he pursued the Argonauts, but of long ships: otherwise how could he have been supposed to have got before them at the Bosphorus, or overtaken them in the Ister? Diodorus indeed omits this part of the history, as he does many other of the principal circumstances, in order to render the whole more consistent. But at this rate we may make any thing of any thing. We should form a resolution, when we are to relate an ancient history, to give it fairly, as it is transmitted to us; and not try to adapt it to our own notions, and alter it without authority.

In the account of the Argo we have undeniably the history of a sacred ship, the first which was ever constructed. This truth the best writers among the Grecians confess; though the merit of the performance they would fain take to themselves. Yet after all their prejudices they

<sup>so</sup> Longâ nave Jasonem primum navigâsse Philostephanus Auctor est. Plin. L. 7. c. 56. Herodotus mentions the Argonauts καταπλωσαντας μακρην ηνες Αιαν. L. 1. c. 2.

<sup>st</sup> Δαναον πρωτον (μακραν ναυν) κατασκευασαι. Scholia in Apollon. L. 1. v. 4. continually

continually betray the truth, and shew, that the history was derived to them from Egypt. Accordingly Eratosthenes tells us,<sup>52</sup> that the asterism of the Argo in the heavens was there placed by divine wisdom: for the Argo was the first ship that was ever built: καὶ αρχῆς ετεκτονῆς, it was moreover built in the most early times, or at the very beginning; and was an oracular vessel. It was the first ship that ventured upon the seas, which before had never been passed: and it was placed in the heavens as a sign, and emblem for those, who were to come after. Conformably to this Plutarch informs us,<sup>53</sup> that the constellation, which the Greeks called the Argo, was a representation of the sacred ship of Osiris: and that it was out of reverence placed in the heavens. I have spoken at large both of Osiris, and his sacred ship: and we know to what it alludes, and that it was esteemed the first ship<sup>54</sup> constructed. It was no other than the Ark, called by the Greeks Argus, and Arcas, and represented above as πλοῖον, ὁ αρχῆς ετεχτονῆς. Hence the Grecians, though some few would represent the Argo as only the first long ship; yet in general speak of it, as the first ship which was framed. And although their account of it is attended with numberless inconsistencies, yet they religiously abide by the truth. Eratosthenes

<sup>52</sup> Αργω—αυτη δια την Αθηναν εν τοις αρχοις εισηχθη· ΠΡΩΤΗ γαρ αυτη ναυς κατεσκευασθη, καὶ αρχῆς ετεχτονῆς· φωνεσσα δε γενομενη πρωτη το πελαγος διειλε αβατον ον· ιν' η τοις επιγιγομενοις παραδειγμα σαφεστερον· Eratosthenes in κατατερισμα Αργω. 35.

<sup>53</sup> Το πλοῖον, ὁ οντας την Ελληνες Αργω, της Οσιριδος νεως ειδωλογεωτι την περισμενον. Isis et Osiris. V. 1. p. 359.

<sup>54</sup> Κατηγερισθη δε αυτη δια την Αθηναν, οτι πρωτη ναυς εδειχθη παρ' αυτης. Theon in Aratum de Argo nave. above,

above, to prevent all misinterpretation, explains his meaning by saying, *The Argo was the first ship that divided the waters of the sea, which before had never been penetrated:* <sup>55</sup> Πρωτη πελαγος διειλε, αβατον ον. Hence also Catullus keeps to this ancient tradition, though he is guilty of great inconsistency in speaking of ships, which were still prior. He says of the Argo,

<sup>56</sup> Illa rudem cursu prima imbuit Amphitriten.

Commentators have endeavoured to explain away the meaning of this passage: and have gone so far as to alter the terms prima imbuit to prorâ imbuit, that the author may not contradict himself. But they spoil the rythm, and render the passage scarce sense. And after all, the same difficulty occurs repeatedly in other writers. There was certainly a constant tradition that the Argo was the first ship; and that it was originally framed by divine wisdom. The author of the Orphic Argonautics represents it in this light; and says, that Juno gave a commission to Minerva to build it out of her regard to Jasón.

<sup>57</sup> Και ρα καλεσσαμενη επετελλετο Τριτογενειη,  
Και οι φηγινενη ΠΡΩΤΟΝ τεχνησατο ηνα,  
‘Η και οπ’ ειλατινοις ερετροις αλιμυρεα Βενθη  
ΠΡΩΤΗ υπεζεπερησε, τριβης τ’ ηνυσσε θαλασσης.

<sup>55</sup> Asterism 35.

<sup>56</sup> Epithalam. Pelei et Thetidos. V. 11.

<sup>57</sup> Orphic Argonautica. V. 66. This writer acts with the same inconsistency as Catullus: for after having represented the Argo as the first ship, he mentions the Pheacians, as a people prior to it, and very expert in navigation.

‘Ιδριες ειρεσιν, και αλιταλαγητο πορειη. V. 1292. He also speaks of Νηνσιν απειρεσιαις θυαρος λοχος Αιγαο. V. 1298.

The

The like is said by Theon upon Aratus,<sup>58</sup> Κατησεπισθη δε αυτη δια την Αθηναν, οτι πρωτη ναυς εδειχθη παρ αυτης. It was placed in the heavens by Minerva, as a memorial, that the first ship was devised by her. All the Latin Poets have closely copied this tradition. Lucan speaks of navigation commencing from the æra of the Argo.

<sup>59</sup> Inde lacessum primum mare, cum rudis Argo  
Miscuit ignotas temerato littore gentes.

This, according to Manilius, was the reason of its being inserted in the sphere.

<sup>60</sup> In Cœlum subducta, mari quod prima cucurrit.

All the other <sup>61</sup> poets are uniformly of this opinion; and they speak the sense of the best mythologists, who preceded.

<sup>58</sup> Theon in Aratum.

The Argo is termed εργον Αθηναῖς Ιτωνιδος. Apollonius. L. 1. v. 551. The same is to be found in Apollodorus. Κάκειος (Αργο) Αθηνας ιτωνιδεων πει-  
τηκοντορον ναυν κατεσκευασε, την ωροσαγογευθεισαν απο τη κατασκευασατος Αργο. L. 1. p. 42.

<sup>59</sup> Lucan. Pharsal. L. 3. v. 193.

<sup>60</sup> Manilius Astron. L. 1. v. 403.

<sup>61</sup> Prima Deum magnis canimus freta pervia nautis,  
Fatidicamque ratem. Valerius Flaccus. L. 1. v. 1.

Hæc fuit ignoti prima carina maris. Martial. L. 7. Epig. 19.

Æquor Jasonio pulsatum remige primum. Ovid. de Ponto. L. 3.

Epist. 1. v. 1.

Primæque ratis molitor Jason. Ovid. Metam. L. 8. v. 302.

Per non tentatas prima cucurrit aquas. Ovid. Trist. L. 3. Eleg. 9. v. 8.

Prima malas docuit mirantibus æquora ventis

Peliaco pinus vertice cæsa vias. Ovid. Amorum. L. 2. Eleg. 11. v. 1.

Vellera cum Minyæ nitido radiantia villo

Per mare non notum primâ petiere carinâ. Metamorph. L. 6. v. 721.

Prima fretum scandens Pagasæo littore pinus

Terrenum ignotas hominem projecit in undas. Lucan. L. 6. v. 400. See  
also Scholia upon Euripides. Medea. v. 1.

Hyginus, who made it his sole purpose to collect the various traditions of the mythic ages, concludes his account of the Argo in these words: <sup>62</sup> *Hæc est navis Argo, quam Minerva in sideralem circulum retulit ob hoc, quod ab se esset ædificata, ac primum in pelagus deducta.*

From hence, I think, it is plain, that the history of the Argo related to an ancient event, which the Egyptians commemorated with great reverence. The delineation in the sphere was intended as a lasting memorial of a wonderful deliverance: on which account one of the brightest stars in the southern hemisphere is represented upon the rudder of the ship. The star by the Egyptians was called *Canobus*; which was one of the titles of their chief Deity; who under this denomination was looked upon as the particular God of mariners. There was a city of this name upon the most western branch of the Nile, much frequented by <sup>63</sup> sailors: and there was also a temple called by Stephanus, *Ιερον Ποσειδῶνος Κανωβός, the temple of Canobus Neptunius, the great God of mariners.* Over against it was a small island named *Argæus.* <sup>64</sup> *Εστι δὲ πέρος τῷ Κανωβῷ μητραὶ νησός Αργαῖς.* Argaius, Archaius, and Argous, all relate to the same history. The temple at *Canobus* seems to have been a stately edifice; and to have had a sacred inclosure, as we may infer from Dionysius.

<sup>62</sup> Hyginus. Fab. 14. p 55.

<sup>63</sup> Μαλισκα μεντοι τῷ Κανωβῖκῷ σοματι εχρωντο. οὐδε εμποριῳ. Strabo. L. 17. p. 1153.

<sup>64</sup> Steph. Byzant.

<sup>65</sup> Καὶ τεμένος περιπυσον Αμυκλαιον Κανωβε.

The star of this Deity was put upon the rudder of the Argo, to shew, that Providence was its guide. It is mentioned by Vitruvius ; who calls it Canopus, and says, that it was too low to be seen in Italy. <sup>66</sup> Stella Canopi, quæ his regionibus est ignota. It was also scarce high enough to be seen in any part of Greece. Eudoxus is said to have just discerned it from an eminence near <sup>67</sup> Cnidus. But there is scarce a place in Europe of a latitude so far south as <sup>68</sup> Cnidus : in all the celebrated places in Greece it was utterly invisible. This alone would prove, that the sphere could not be the work of a Grecian ; and that this asterism could have no relation to that country. The star Canopus, as I have shewn, was denominated from an Egyptian Deity ; and placed in the sphere with a particular design, and attended with a very interesting history : but both the star itself, and the history, to which it related, was in great measure a secret to the Greeks. Not a word is said of it in their ancient accounts of the <sup>69</sup> Argo.

<sup>65</sup> Γέρμησις. V. 13. Ο εν ακεω τῳ τωνδιαλῳ της Αργες κειμενος λαμπρος αγηρ Καναβος ονομαζεται. Proclus de Sphaerâ.

<sup>66</sup> Vitruvius. L. 9. c. 7.

<sup>67</sup> Strabo. L. 2. p. 180. Καιωβος αφανης μεν τοις εν τῳ Ελλαδικῳ οικιστι. Scholia Dionys. v. 10.

<sup>68</sup> It could scarcely be seen at Rhodes, which was nearly the same latitude as Cnidus. Ουτος μεν (ὁ Καναβος) εν Ροδῳ μόλις θεωρητος εγιν, ο πατελως αφ' οὐκλων τοτωρίσατος. Proclus de Sphaerâ. See Scholia in Dionys. περιηγη. v. 11.

<sup>69</sup> Canopus, and Canobus, was the same as the God Esorus, or Asorus, who was worshiped in Palestine and Syria ; and was supposed to have been the founder of Carthage. He is represented by Hesychius, as the pilot of the Argo. Λζαρος, ο κισερνητης της Αργες. Artemis was stiled Ιωρα. Pausan. L. 2. p. 240. and 274. Asorus, and Azorus, was the same as the Hazor of the Scriptures.

The cause of all the mistakes in this curious piece of mythology arose from hence. The Arkites, who came into Greece, settled in many parts, but especially in Argolis and Thessalia; where they introduced their rites, and worship. In the former of these regions they were commemorated under a notion of the arrival of Da-Naus, or Danaus. It is supposed to have been a person, who fled from his brother Ægyptus, and came over in a sacred ship given him by Minerva. This ship, like the Argo, is said to have been the first ship constructed: and he was assisted in the building of it by the same Deity, Divine wisdom.<sup>70</sup> Τηθεμενος Αθνας αυτῳ (Δαναος) ναυν πρωτος κατεσκευασε. Both histories relate to the same event. Danaus upon his arrival built a temple called Argus, to Iöna, or Juno; of which he made his daughters priestesses. The people of the place had an obscure tradition of a deluge, in which most perished; some few only escaping. The principal of these was<sup>71</sup> Deucalion, who took refuge in the Acropolis, or temple. Those who settled in Thessaly, carried with them the same memorials concerning<sup>72</sup> Deucalion, and his deliverance; which they appropriated to their own country. They must have had traditions of this great event strongly impressed upon their minds; as every place, to which they gave name, had some reference to that history. In process of time these

<sup>70</sup> Apollodorus. L. 2. p. 63. See also Scholia in Apollon. Argonaut. L. 1. v. 4.

<sup>71</sup> Natalis Comes. L. 8. c. 17. p. 466.

<sup>72</sup> Strabo. L. 9. p. 660 and 677.

Οι απο Δευκαλιωνος το γερος εχοντες εβασιλευον Θεσσαλιας. Schol. in Apollon. L. 4. v. 266.

impressions grew more and more faint; and their emblematical worship became very obscure, and unintelligible. Hence they at last confined the history of this event to their own country: and the Argo was supposed to have been built, where it was originally enshrined. As it was revered under the symbol of the Moon, called Man, and Mon; the people from this circumstance named their country Ai-Mona, in aftertimes rendered Aimonia. And we are informed by the Scholiast upon <sup>73</sup> Apollonius, that it had of old many other names; such as Pyrrhodia, which it received in memory of Pyrrha the wife of <sup>74</sup> Deucalion. The history given of the region, by the ancient poet Rhianus, is very curious, and shews plainly the original of this Arkite colony.

<sup>75</sup> Πυρραν δη ποτε την γε παλαιοτεροι καλεσκου  
Πυρρας Δευκαλιωνος απ' ΑΡΧΑΙΑΣ αλοχοιο.

<sup>76</sup> Αιμονιν δ' εξαντις αφ' Αιμονος, ον ρα Πελασγος  
Γεινατο φερτερον υιον, ο δ' αυ τεκε Θεσσαλον Αιμων.  
Ταδ' απο Θεσσαλιη λαοι κατεφημιξαντο.

In this country were the cities Arne, Larissa, Argos, Theba, and Magnesia; all denominated from the same worship.

<sup>73</sup> Strabo. L. 9. p. 677. Schol. Apollonii. L. 3. v. 1087.

<sup>74</sup> She was the wife of that Deucalion,

Ος πρωτος ποιησε πολιαν, και εδειματο γην  
Αθαρατοις, πρωτος δε και ανθρωπων έστιλεν.

Apollonius Rhod. L. 3. v. 1087.

<sup>75</sup> Scholia Apollon. supra.

<sup>76</sup> The country 'Αιμονια is in like manner styled Αρχαια by Callimachus, in speaking of the Argonauts.

Ηγωες απ' Αιματο ΚΥΤΑΙΟΥ

Αυθις ες ΑΡΧΑΙΑΝ επλεσον Αιμονιαν. See Strabo. L. 1. p. 782

Here:

Here was <sup>77</sup> Πηλιαδῶν ακρον, the promontory of the Doves; and the sea port Iolcus, of the same purport as Argos and Theba. It was one of the most ancient cities of Thessaly, in which the Argo was supposed to have been laid up: and the name shews the true history of the place. It was denominated from the Ark, styled Ολκας; which was one of the Grecian names for a large ark or float. Iolcus was originally expressed Iaolcus, which is a variation of Aia-Olcas, the place of the Ark. Medea in Apollonius makes use of the true name, when she speaks of being wafted to Greece.

<sup>78</sup> Η αυτην με ταχειαν υπερ ποντοιο φεροιεν  
Ενθεν δ' εις Ιαολκον αναρπαξας αελλαι.

Pagæ in the feminine is the same as Pegasus: and received its name from a well known emblem, the horse of Poseidon; by which we are to understand an ark, or ship.

<sup>79</sup> Ιππες γαρ ο ποιητης τας ναυς ειπε, κατ ιμεις του Ησσειδωνα Ιππιον καλεμεν. κατ ον εχει λογον ετι γης ιππος, του αυτον εν θαλασση ναυς. By horses, says Artemidorus, the poets mean ships; and hence it is, that Poseidon is styled *Hippius*. For there is a strict analogy between the poetical horse on land, and a real ship in the sea. Hence it came, that Pegasus was esteemed the horse of Poseidon, and often termed Σκυφιος; a name, which relates to a <sup>80</sup> ship, and shews the

<sup>77</sup> Αυτικα δ' ιερη πολυκηνιος αια Πελασγων

Διετο, Πηλιαδας δε ταρεξημετον εριπης. Apollon. L. 1. v. 580.

<sup>78</sup> Apollon. Rhod. L. 3. v. 1110. Homer also styles it Ευρυχοπος Ια:λκας. Odyss. Λ. V. 255.

<sup>79</sup> Artemidorus. L. 1. c. 58.

<sup>80</sup> Ορομηη τω πλοιω Πηγασος. Palæphatus.

purport of the emblem. The ark, we know, was preserved by divine providence from the sea, which would have overwhelmed it: and as it was often represented under this symbol of a horse, it gave rise to the fable of the two chief Deities contending about horses.

<sup>80</sup> Ως ποτε ὁι δηρισσαν αελλοποδων ὑπερ Ἰππων  
Ζευς υψιβρεμετης, και ποντιος Εννοσιγαος.

It was upon this account that the cities named Argos, had the title of Ἰππιοι και Ἰπποβοτοι, *Hippii and Hippobotæ*. I have mentioned that the Arkite worship was introduced into Italy by people styled Arcades, and Argæi: and here was an <sup>81</sup> Argos Hippium in the region of Daunia. I imagine, that none of these appellations related to the animal, an horse; but to an emblem, under which in those places the ark was <sup>82</sup> reverenced. Daunia itself is a compound of Da-Ionia, and signifies the land of the Dove. In Thessaly every place seems to have had a reference to this history. Two of the chief mountains were Pelion, and Ossa; one of

<sup>80</sup> Orph. Argonaut. V. 1275.

<sup>81</sup> Τα περι Δαυνιας και το Αργος το Ἰππιον. Strabo. L. 5. p. 329. See also L. 8. p. 568. Αργος — Ιασον, η Ἰππιον, η Ἰπποβοτοι.

<sup>82</sup> There is no satisfactory history, that any of these places were really famous for horses: and though the poet says Aptum dicet equis Argos; yet I have reason to think, that the notion arose from a mistake in terms. I imagine, that the term Ἰπποβοτοι was originally differently expressed; and that it signified, Hippo-Bat, or the temple of the Ark. It was sometimes represented by a Cetus; and Nonnus under the character of Perseus describes some Perezites, who settled in Daunia, founding a temple under this emblem.

Πελικλυτοιο παρ' ἑσπεριον κλιμα γαιης.

Ολκαδα λαιηειν Τυρσηιδι πηξε θαλασση.

Κητος ολον, περιμετρου ολον πετρωσαχτο Περσευς. Nonni Dionys. L. 47. p. 1232. Hence we may see that there is a correspondence in all these histories.

which:

which signifies the mountain of the Dove, and the other of the <sup>83</sup> Oracle. Near Pagasæ and Iaolcus was a promontory named Pyrrha; and near it two islands, named the islands of <sup>84</sup> Pyrrha and Deucalion. These circumstances contain no internal evidence of the Grecian Argonautic history; but afford wonderful evidence of the Arkites, and their rites, which were introduced in all these places. The Grecians took the history to themselves; and in consequence of this assumption, wherever they heard, that any people under the title of Arcades or Argæi settled, they supposed that their Argo had been. Hence they made it pass not only through the most distant seas, but over hills, and mountains, and through the midst of both Europe and Asia: there being no difficulty, that could stop it. They sent their heroes to Colchis, merely because some of their family had settled there. They made them visit Troas and Phrygia, where was both a city Thebæ, and Larissa, similar to those in their own country. Some Arcades had settled here; who were supposed to have been led by Dardanus, the brother of Jasion. Virgil, I know not why, would make him come from Italy: but <sup>85</sup> Dionysius Halicarnassensis, a better mythologist, styles him Arcas; by which we are to understand an Arkite: and says, that after a deluge he came with his nephew Corybas from Arcadia to Samothrace; and from

<sup>83</sup> Οσσα, θεια κλησια, και φημι. Scholia in Iliad. B. v. 93.

Ἡ τις οσσα,

Ἡ τις αγγελος ορις. Apollon. Argon. L. 3. v. 1110.

<sup>84</sup> Τηρα αυτων δε αι Θιβαι, ειτα ακρα Πυρρα, και δυο νησιδια πλησιον, οιν  
πο μεν Πυρρα το δε Δευκαλιων καλειται. Strabo. L. 9. 665.

<sup>85</sup> L. 1. p. 48.

thence

thence to Phrygia. There were innumerable colonies of Arkites, who went abroad, and made various settlements: but the Grecians have ascribed the whole to the Arcades, Argæi, and Argonautæ of their own country. Yet after all their prejudices they afford many curious traditions; so that from the collateral history we may always perceive who these Argives and Argonauts were. Hermione, one of the most ancient cities in Greece, was said to have been built by Argives. The true name was Herm-Ione, a compound of two Egyptian titles; and by them was denoted a city sacred to the Arkite Dove. Samos was particularly dedicated to Juno; and we are told, that some Argonauts came hither, and brought the image of the Goddess from <sup>86</sup> Argos: for the reception of which they built the chief temple in the island. But upon inquiry we shall find, that these Argonauts were no other than the ancient Macarians. The Grecians describe them in the singular by the name of Macareus; whom they suppose to have come to <sup>87</sup> Samos, Lesbos, and other Asiatic islands after the deluge; and to have raised temples to the Gods; and renewed the religious rites, which had been omitted, while those islands lay <sup>88</sup> desolate. There was a remarkable mountain in Samos, named <sup>89</sup> Cercetus; undoubtedly from some building sacred to the Cetus, the same as Atargatus, and Dagon. Tarsus, a city of

<sup>86</sup> Εἰσιν, οἱ ἴδρυσασθαι φασὶ τις εν τῇ Αργοι πλεοντας, απαγεσθαι δὲ αυτοις τοις αγαλμα εξ Αργος. Pausanias. L. 7. p. 530.

<sup>87</sup> Diodorus Sic. L. 5. p. 347. Την αυτιπεραν των νησων δια του κατακλυσμον μεγαλας και δεινας κατασχειν ατυχιας.

<sup>88</sup> Δια τας επομβριας εφθαρμενων των καρπων. Ibid.

<sup>89</sup> Strabo. L. 10. p. 747. Ενδοξον δε και το εν αυτη ορος Κερκητευς.

Dercetus is called Cercetus by Ampelius, c. 9. See Hyginus notes, p. 343.

the highest antiquity, was founded by the first Iōnim in Syria. This too was said to have been built by people from <sup>90</sup> Argos. The city Gaza in Palestine was named both Iōna, and Minoa: the latter of which names it was said to have received from <sup>91</sup> Ion of Argos. I have taken particular notice of the city Cibotus in Lydia; which was apparently denominated from the Ark, and retained many memorials of the Deluge. This was said to have been built by one of the daughters of <sup>92</sup> Danaus; consequently by the people of Argos. If we look into the history of <sup>93</sup> Danaë, and her son Perseus, the like circumstances will be observable. After they had been exposed in an ark, they are said to have come to Argos. From thence they passed into Italy; where some of their company settled upon the Portus Lunus, and Portus Argōüs: others founded the cities Larina, Ardea, and Argos Hippium in Daunia. All which was supposed to have been performed by Argonauts and Argives. Even <sup>94</sup> Memphis in Egypt is supposed to have had the same origin. This too, if we may believe the Grecians, was built by Argives. But by this was certainly meant Arkites: for Argos itself in the Peloponnesus could not have supplied persons to have effected, what was supposed to

<sup>90</sup> Ταρσος, ετι δ' απομος Αργειων. Steph. Byzant.

<sup>91</sup> Εκληθη δε και Ιωνη εκ της Ιες. Steph. Byzant.

<sup>92</sup> Strabo. L. 12. p. 868. Lindus, Jalysus, and Camirus, in Rhodes, were said to have been named from some of the daughters of Danaus. Strabo. L. 14. p. 966. The temple at Lindus Δαναιδων ιδευμα. Ibid. p. 967.

<sup>93</sup> Ου Δαραιη λαχεν οικου Ολυμπιου, υγροπορε δε

Λαργακος ειδον ευσα Διος ναυτιλλατο νυμφη

Μερφομενη. Nonnus. L. 25. p. 648. v. 12.

<sup>94</sup> Euseb. Chron. p. 27. 29.

have been done. There were some Iōnim, who settled upon the Orontes; where they built the city Iōna, called afterwards Antiochea. These also were termed Argives by the Greeks, and were supposed to have come from Argos. Cedrenus accordingly styles them <sup>95</sup> τὰς απὸ Ἀργῆς Ιωνίτας, *the Iōnitæ from Argos.* It is also said by another writer, <sup>96</sup> that Perseus being informed that there were Iōnitæ in Syria, who were by nation Argives, made them a visit, and built for them a temple. He did the same in Persis; and in both regions instituted Puratheia: and the name, which he gave to each of these edifices, was the temple of the everlasting fire. These temples however were not built by Perseus; but erected to his honour. For I have shewn, that Perseus was a Deity, the same as Helius, and Osiris: and he was worshiped in these places by the Iōnim, who were Arkites. The accounts therefore, which have been given above, may be all admitted as true, if instead of Perseus we substitute Peresians, and Perezzites; and instead of natives of Argos we read Argoi, and Arkitæ; or as it is sometimes rendered, <sup>97</sup> Architæ. People of these denominations did settle in Palestine; and occupied a great part of Syria. From thence they came to Greece and Italy: though the Gre-

<sup>95</sup> P. 22. Ειπα ες το Σιλπιον σρος ἐλθων ἐνε τας απὸ Ἀργῆς ΙΩΝΙΤΑΣ.

Αργειοι, οιτινες εκλιθησαν παρα τας αυτοις Συροις Ιωνιται ετι νυν. Chron. Paschale. p. 42.

<sup>96</sup> Ο Περσευς, — μαθων ὅτι εν τῇ Συρίᾳ διαγενον εκ τε ΑΡΓΟΥΣ ΙΩΝΙΤΑΙ, ἐλθεν επι την Συριαν. — Ο δε αυτος Περσευς εκτισε τοις Ιωπολιταις (It should be Ιωνιπολιταις) ιερον, καταλ. Chron. Pasch. p. 40.

<sup>97</sup> So the title was expressed in Syria. The Goddess upon mount Libanus was styled Venus Architis. Macrob. Sat. L. I. c. 21.

cians have reversed the history ; and would persuade us, that they proceeded from Hellas, and more particularly from <sup>98</sup> Argos. The ultimate, to which we can apply, is Egypt. To this country we must look up for the original of this much mistaken people, the Ionim, Arkitæ, and Argonauts. Here was the most ancient city Theba : and from hence we may obtain the best accounts of these Colonies, which were diffused so widely. Apollonius Rhodius mentions, that the various peregrinations of the Argonauts were appointed by an oracle : and says, that it came from Theba in Egypt.

<sup>99</sup> Εἰν γαρ πλοος αλλος, ὃν Αθανατων Ἰερης  
Πεφραδεν, ὃι Θηβης Τειτωνιδος εκγεγασι.

This was the city, where the Arkite rites in <sup>100</sup> Egypt were first instituted ; and from which all other cities called Theba seem to have had their name. It stood high upon the Nile : and if any body should ask, whence it was so denominated, Nonnus can give a precise and determinate answer.

Ἐντιμονοιο φερωνυμος επλετο Θηβη.

<sup>98</sup> Even among the Grecians the term Argivus was not of old confined to Argos. Αργειοι, οι Ἑλληνες. *All the Grecians*, says Hesychius, *are Argivi*. Hence we may perceive, that though it was sometimes limited to one district, yet it was originally taken in a greater latitude. Αργειοι δε της Ἑλληνες οι παλαιοι πατρας. ὅμαλως προσηγορευον. Plutarch. Quæst. Romanæ. p. 272. It is used continually in this acceptation by Homer.

<sup>99</sup> L. 4. v. 260.

<sup>100</sup> I say in Egypt : for these rites came originally from Chaldea, being introduced by the Cuthite Shepherds.

<sup>1</sup> Dionys. L. 41. p. 1068.

The purport of which, I think, is plainly, *that Theba upon the most southern part of the Nile, in the remotest region of Egypt, was built, and named, after the ark, which was the true and original Theba.*

The chief title, by which the Argonauts were distinguished, was that of Minyæ: the origin of which appellation has been matter of debate among most writers upon this subject. The most general account is, that there was a person named Minyas, a king of Orchomenos in Thessaly: from whose daughters the Argonauts were in great measure descended.

Τας μεν Αγισηνας Μιννας περιναιεταοντες  
Κικλησκον μαλα παντας, επει Μινναο Θυγατρων  
Οι πλεισοι, και αρισοι αφ' αιματος ευχετοντο  
Εμμεναι· ως δε και αυτον Ιησονα γεννατο μητηρ  
Αλκιμιδη, Κλυμενης Μιννιδος εκγεγαντα.

The Scholiast upon Pindar speaks to the same purpose; and says, that the Minyæ were *αρχαιον γένος*, an ancient race, and descended from <sup>3</sup> Minyas of Thessaly. This Minyas was the son of Callirrhoë, and Poseidon: though Pausanias makes him the son of <sup>4</sup> Chrusēs: and other writers vary still more in their <sup>5</sup> opinions. These genealogies

<sup>2</sup> Apollon. L. 1. v. 229.

<sup>3</sup> Το δε των Μιννων γένος αρχαιον απο Μιννας τη Θετταλια.—Πλατονιχωροι δε και γειτονες οι Μινναδαι Ορχομενιων. Ο γαρ Μιννος πρωτος ηρξεν Ορχομενιων. Schol. in Pindar. Olymp. Ode 13. p. 124.

Ορχομενον Μιννινον. Homer. Iliad. B. v. 511. Απο τη Διος οις. Schol. ibid.

Απο Μιννας τη Ποσειδωνος παιδος και Καλλιρροης. Schol. in Lycoph. V. 874.

<sup>4</sup> Υιος γινεται ΧΡΥΣΗ Μιννας, και απ' αυτη Μινναι. Pausan. L. 9. p. 783.

<sup>5</sup> See Scholia upon Pindar. Pyth. Ode 4. p. 240. Also Schol. Apollon. L. 1. v. 230. Servius in Virg. Eclog. 4. v. 34.

are

are fictitious, and inconsistent: and consequently not at all satisfactory. The Argonauts are enumerated by many authors: and are described as coming from places widely separated: on which account there could not have subsisted between them the relation here supposed. They could not be so generally descended from a king of Orchomenos: for they are represented as natives of very different regions. Some of them came from Pylos, Tænarus, and Lacedæmon: others from Phocis, and Ætolia. There were others, who came from countries still more remote: from <sup>6</sup> Thrace, and the regions about Mount Hæmus; also from Samos, Ephesus, and places in Asia.

I have already given some intimations that the Minyæ, however expressed, were no other than the worshippers of the Lunar Deity Menes: and under this title there occur people in many different parts. We must not then look for the original of the term Minyæ in Greece; but from among those people, through whom it was derived to the Helladians. There were Minyæ, or <sup>7</sup> Minnæi upon the Red

*Μινναῖ, Αργοναυτῶν ὅτι ὁ πλεις αὐτῶν εἰς Ορχομενε τα Μιννεια ποστ.* Schol. in Lycoph. v. 874.

<sup>6</sup> Orpheus came from Thrace; also Zethus and Calaïs from the same quarter. Eurytus and Echion from Ephesus: Anceus from Samos: Erginus from Miletus: Deucalion from Crete: Thersanion from Andros. Hyginus. Fab. 14. p. 38.

<sup>7</sup> *Αυτας Ερυθρας πλευραν ναιεσι θαλασσης*

*Μινναιοι τε, Σαβαι τε.* Dionys. περιηγ. V. 959.

Minnæique maris prope Rubri littora vivunt. Priscian. Periegesis. v. 888. *Μινναιοι, εθνος εν τη παραλιᾳ της Ερυθρας θαλασσης.* Steph. Byzant. See Strabo. L. 16. p. 1122.

Sea ; Minyæ near <sup>8</sup> Colchis ; a city Minya, and people denominated from it, in <sup>9</sup> Phrygia. In the island Sicily were Menæi, the same as the Minyæ in Greece. Their chief city was <sup>10</sup> Menæ near the country of the Leontini ; where the emblem of the sacred Bull was so religiously preserved. All these places will be found to have been thus denominated from the same rites and worship. The people, who were called Minyæ, or Menians, were Arkites : and this denomination they took from the Ark ; and also from the Patriarch : who was at times called Meen, Menes, and Manes. Those therefore, who in any part of the world went under this appellation, will universally be found to have a reference to the same object. The principal, and probably the most ancient, Minyæ, were those, whose country is mentioned in <sup>11</sup> Nicolaus Damascenus by the name of Minyas. This people resided at the bottom of Mount Ararat, where the Ark first rested. I have mentioned, that they called this mountain Baris from the appulse of the sacred ship ; and retained many memorials of the Deluge. At no great distance, in the same region, was a city named <sup>12</sup> Arcas, and Arca. The Minnæi upon the Red Sea were Arabians,

<sup>8</sup> Minyæ appellati vel ab agro hujus nominis Colchorum, &c. Servius in Virg. Eclog. 4. v. 34.

<sup>9</sup> Μινυαὶ πολις Θετταλίας—εὗτι δὲ ἐπερα Φρυγίας. Steph. Byzant. Minyæ in Arcadia. Strabo. L. 8. p. 519.

<sup>10</sup> Stephanus. Μεναι. See Cluver. L. 2. c. 7. Sicilia. p. 339. called now Minio.

<sup>11</sup> Euseb. Præp. Evang. L. 9. p. 414. ὑπερ τῶν Μινυαῖα μεγαλεῖος Βαρις.

<sup>12</sup> Antoninus. p. 148. p. 214. It is called Αρκα by Hierocles Grammaticus. p. 703. ibid.

who all worshiped the Lunar Deity. By this they did not refer to the Moon ; but to the genius of the Ark, whom they styled Menith, Maneth, and Mana. One of their chief cities was named <sup>13</sup> Manna-Carta, from this Goddess there worshiped. They called her also Mather, and Mither, similar to the <sup>14</sup> Mithra of the Persians : by which was signified the mother of Gods, and men. Of the Minyæ near Magnesia and mount Sipulus, and in the neighbourhood of <sup>15</sup> Cibotus, I have taken notice before. They preserved, as I have shewn, wonderful evidences of the Deluge ; and many thought that the Ark itself rested in their country, upon the mountains of Celænæ. The Menæi in Sicily were situated upon the river Menaïs. They had traditions of a Deluge ; and a notion, that Deucalion was saved upon mount Ætna ; near which was the city <sup>16</sup> Noa. There were of old Minyæ in Elis, upon the river <sup>17</sup> Minyas, which ran by the city Arene, as we learn from Homer. He renders it Minyeïus.

<sup>18</sup> Εγι δε τις ποταμος Μινυηος εις αλα Βαλλων,  
Εγγυθει ΑΡΗΝΗΣ.

The city Arena is literally the city of the Ark. It seems to have been situated upon a sacred hill called <sup>19</sup> Sama-Con, near

<sup>13</sup> Steph. Byzant. Pliny mentions Sabæi Minæi. L. 6. c. 28.

<sup>14</sup> Selden de Diis Syris. Syntag. 2. p. 179. 180. Meneth is mentioned in the Alcoran as an Arabian idol.

<sup>15</sup> Their chief city was named Minua ; which Stephanus places *εν τοις οπιοις της Αυδησ*.

<sup>16</sup> Steph. Byzant. Νοα. Diodorus. L. 11. p. 67.

<sup>17</sup> Pausanias. L. 5. p. 387.

<sup>18</sup> Iliad. Λ. V. 721.

<sup>19</sup> It is rendered Samicon by Strabo. Το μεν ουν Σαμικον εζην ερυμα—ταχα the

the grove and temple of Iöna: in all which names we may see a reference to the same rites and history. The most celebrated city of this name (*Μίννα*) was Orchomenus in Thessaly; which was so denominated from the lunar God, and from the rites spoken of above. Hence it was also called Almon, and the region Almonia; equivalent to Aimon and Aimonia, by which it was also distinguished. <sup>20</sup> *Μίννα, πόλις Θετταλίας, ἡ προτεροῦ Αλμωνία, αφ' ἧς ἡ Μίννα.* Pliny affords evidence to the same purpose. <sup>21</sup> In Thessaliā autem <sup>22</sup> Orchomenus Minyēus antea dictus, et oppidum Almon, ab aliis Elmon. Oppidum Almon and Elmon signifies literally the town of the God Lunus, or Deity of the Ark: for the Ark, as I have repeatedly shewn, was expressed and reverenced under the figure of a lunette. All the natives of these cities called Magnesia, were properly Minyæ; and named from the same worship. Iolcos in Thessaly was the city of the Ark, and hence called also <sup>23</sup> Larissa: on which account the ancient inhabitants were stiled <sup>24</sup> Minyæ,

*δε καὶ της Αργηνος ακροπόλις ην τότο.—Ενταῦθα δε καὶ τα αλση, το τε ΙΩΝΑΙΟΝ.* Strabo. L. 8. p. 532, 533. Sama-Con, signum cælestis, sive signum Dei. Strabo supposes that Samos and Samicon were so named from Sama, high: *επειδὴ Σαμιας εκαλουν τα ὑψη.* And Sama certainly had that meaning: but in this place Sama signifies signum; similar to *σαμα* and *σημα*, which were derived from it.

<sup>20</sup> Steph. Byzant.

<sup>21</sup> L. 4. c. 8. Harduin reads Salmon.

<sup>22</sup> Orchomenus is a compound of Or-Chom-Men, three titles, which need no explanation.

<sup>23</sup> In Thessaliā Larissa, aliquando Iölcos. Mela. L. 2. c. 3.

<sup>24</sup> Τον Ιωλικον Μίνναι φκουν. Schol. Apollon. L. 1. v. 763. *Μίνναι* quasi *Μαγναται*. Selenitæ.

and the country <sup>25</sup> Magnesia. As the name of the Deity Meen and Manes, was changed to Magnes, so the people thence denominated had also the title of Magnetes: which was the usual appellation given to them by the natives of Asia.

Thus have I endeavoured to shew, that the Argonautic expedition, as represented by the Greeks, was a fable: and I have proceeded to ascertain the true object, to which it related. The Grecians in their accounts of the heroes, have framed a list of persons, who never existed. And had there been such persons, as they represented; yet they would have been far too few to have effected, what they are supposed to have performed. Jason has been esteemed the chief in all their adventures. But this is a feigned personage, made out of a sacred title. Strabo takes notice of many temples in the east called Jafonēa, which were held in high reverence by the natives of those parts. <sup>26</sup> Τον μεν Ιασονος ὑπομνηματα ειναι τα Ιασονεια Ἡρωα, τιμωμενα σφοδρα ὑπο των Βαρβαρων. Marcellinus mentions the <sup>27</sup> mountain of Jason near Ecbatana in Media: and in another place he represents that city as situated at the bottom of this <sup>28</sup> mountain. Some of these temples stood in <sup>29</sup> Armenia: others were to be met

<sup>25</sup> Μαγνησια, ὄμωνυμος τη χωρᾳ. Schol. Apollon. L. 1. v. 584. Some make Iolcos the same as Pagasæ, where the Argo was built. Pagasæ was in Magnesia. Αχρωτηριον Μαγνησιας. Schol. Apollon. L 1. v. 238.

<sup>26</sup> L. 11. p. 798.

<sup>27</sup> L. 2. p. 288.

<sup>28</sup> L. 3. p. 289. Egbatana sub monte Jafonio.

<sup>29</sup> Τα Ιασονεια πολλαχθε και της Αρμενιας, και της Μηδιας, και των πλησιον χωρων αυταις τοπων δεικνυται. Strabo. L. 1. p. 77. and L. 11. p. 769.]

with as far off as the <sup>30</sup> Pylæ Caspiæ, near Bactria, and Margiana. In all these countries we may observe names of cities, which had a reference to the Arkite history ; such as <sup>31</sup> Arca, <sup>32</sup> Larissa, <sup>33</sup> Baris, <sup>34</sup> Argos : and we have reason to infer that the temples of Jason related to the same event. Some of these are mentioned by Justin as of great antiquity, and much reverenced ; which however Parmenio, the general of Alexander, ruined. <sup>35</sup> Quæ Parmenio, Dux Alexandri, post multos annos dirui jussit. To suppose with Strabo, that all these temples, and cities, situated in regions so remote, were built by Jason of Greece, would be idle. Besides, there are writers, who mention the like memorials of the Argonauts among the Iberians, and Celtæ, upon the great <sup>36</sup> Atlantic ; and all along the coast of Hetruria. Jason was certainly a title of the Arkite God, the same as Arcas, Argus, Inachus, and Prometheus : and the temples were not built by him, but erected to his honour. It is said of this personage, that, when a child, he underwent the same fate as Osiris, Perseus, and Dionusus : <sup>37</sup> in arcâ oper-

<sup>30</sup> Οφες μεγα ὑπερ των Κασπιων πυλων εν αριθεᾳ καλουμενον Ιασονειον. Ibid. p. 798.

<sup>31</sup> Hieronymus Grammat. apud Antonin. Itin. p. 703. *Arca*. Antonini Itin. p. 148. *Arcas*.

<sup>32</sup> Xenophon *Aræ*. p. 308. There was also a Larissa in Syria. Strabo. L. 16. p. 1092.

<sup>33</sup> Strabo. L. 11. p. 803. *Tus Bæridos* views upon mount Taurus near Egbatana : the same probably as the Jasoneum.

<sup>34</sup> Αργος, ερυμα ὑψηλον προς τω Ταυρῳ. Strabo. L. 12. p. 811.

<sup>35</sup> L. 42. c. 3.

<sup>36</sup> Diodor. Sic. L. 4. p. 259.

<sup>37</sup> Natalis Comes. L. 6. p. 315.

tus et clausus est, tanquam mortuus: *He was concealed and shut up in an Ark, as if he had been dead.* Justin places him in the same light as Hercules, and Dionusus: and says that by most of the people in the east he was looked up to as the founder of their nations; and had divine honours paid to him. <sup>38</sup> Itaque Jasoni totus ferme Oriens ut conditori, divinos honores, templaque constituit. I suspect, that Æson, Jason, <sup>39</sup> Jasion, and Jasius, were originally the same title; though at this time of day we cannot perhaps readily arrive at the purport. Argos was stiled Jason; which farther confirms me, that it was an Arkite title. Eurymachus in Homer tells Penelope, that she would have a greater number of lovers.

<sup>40</sup> Εἰ πάντες σε ἴδοιεν αὐτὸν Αγεός Αχαίοις.

Strabo also mentions <sup>41</sup> Jason Argos, and Hippium. The same is repeated by Hesychius. Hence I am led to think, that all those temples, mentioned by Strabo under the name

<sup>38</sup> Justin. L. 42. c. 3. p. 589. Tacitus. Annal. L. 6. c. 34.

<sup>39</sup> It may be worth while to see the history, which the mythologists give of these personages. Jasis was the son of Argus. Apollodorus. L. 1. p. 59, 60.

Jasius, Janigena, tempore Deucalionis, cuius nuptiis interfuit Iö. Hoffman from Berosus.

Ιασιων Δημητρος ερασθεις. See Servius in Æneid. L. 3. v. 168. 170. Ιω Ιασος θυγατηρ. Pausan. L. 2. p. 145. Ιασος Βωμος. Ibid. L. 5. p. 412. Æson was restored to second youth.

Αυτικαδ' Αισονα φηκε φιλον χορον ἔβωντα  
Γηγεας αποξυσασ. Auctor Reditus.

<sup>40</sup> Odyss. Σ. V. 245.

<sup>41</sup> Αχαϊκον Αογος, — η Ιασον, η Ιππιον, η Ιπποβοτον, η Πελασγυιον. L. 8. p. 568.

of Jasonea, were temples of <sup>42</sup> Argos, the Ark. Many of them were in Armenia, the region of the most ancient Minyæ, in the vicinity of mount Baris: where the Ark really rested, and where the memorials of the Deluge were religiously preserved.

<sup>42</sup> The temple of Juno Argiva, among the Lucanians in Italy, was said to have been built by Jason. Strabo. L. 6. p. 386.



## T H E C O N C L U S I O N.

THESE instances of Arkite worship in the Gentile world I thought proper to enumerate and display: as it is a subject very curious and interesting, and at the same time quite new, having hitherto been overlooked, and neglected. From what has been said, I think, it is plain, however the Grecians may have taken the history to themselves, that the Argo was the sacred ship of Osiris; and consequently no other than the Ark. The shrines, where it was reverenced, were esteemed oracular: and the priests who officiated, had among other titles that of Cabiri. And it is probable, that both they and their oracle are alluded to by Moses, when he prohibits that particular kind of divination, which he styles חָבָר, חָבָר, <sup>1</sup> Chabar, Chabar. The rites were certainly of high antiquity: and though they began very soon in Egypt; yet they seem to have been of still earlier date among the people of Babylon and Chaldea. I imagine that they commenced in the ancient city Erech, which was built by <sup>2</sup> Nimrod; and was called Erecca, and Aracca, by

<sup>1</sup> Deuteronomy. c. 18. v. 10.

<sup>2</sup> Genesis. c. 10. v. 10.

the Grecians. They probably prevailed in other cities of the country, especially at Barsippa; if that were not another name for the same place, as I have reason to suspect. The name Arca, which was current in other regions, seems to be no other than Arecca contracted: and I am induced to believe, that Arcas, Argos, Arguz, were the same term with different terminations. The Deity of Erech was undoubtedly the original Erechtheus. The Chaldeans expressed it Erech-Thoth, analogous to Pirom-Thoth, or Prometheus; and by it they denoted the Arkite God. The Grecians took this personage to themselves, and supposed that he had reigned in Attica. But I have mentioned, that when Solon was in Egypt, and heard the history of the Atlantians, and of other colonies, from that country, he found the name of <sup>3</sup> Erechtheus, and of many other personages, at the head of their lists, which stood foremost in the lists of Greece. Hence it is plain that they were adventitious, and foreign to his nation, which had through ignorance adopted them. Erech-Thoth, or Erechtheus, was certainly a Deity: and who was alluded to under this character, may be known by his department. Zeus by <sup>4</sup> Lycophron is styled Erechtheus: and the Scholiast tells us, that it was also a title of Poseidon. <sup>5</sup> Ερεχθευς Ποσειδων, η ὁ Ζευς. Athenagoras says expressly, that the Athenians worshiped him as the Deity of the sea. <sup>6</sup> Αθηναῖος Ερεχθεῖ Ποσειδῶνι θυεῖ. Erichthonius was the same personage, whom Minerva was

<sup>3</sup> Plato. Critias. Vol. 3. p. 110. See also page 192 of this volume.

<sup>4</sup> V. 158:

<sup>5</sup> Ibid. Erechtheus is Αρεχθεος. Deus Architis.

<sup>6</sup> Legatio. p. 812. Plutarch in Lycurgus mentions Ποσειδῶν Ερεχθευς.

supposed to have inclosed in an Ark. <sup>7</sup> Εγση και Παυδεσω δουναι φασιν Αθηναν καθεισαν εις ΚΙΒΩΤΟΝ. He was deposited in this Ark in a state of childhood ; and represented under the emblem of an infant, whose lower parts ended in a serpent. Others described him as guarded by a serpent, which twined <sup>8</sup> round him. His reputed daughters were priestesses of the Ark : one of which seems to have been guilty of some profanation of the mysteries intrusted to her ; and upon this account was supposed to have incurred the anger of Minerva. Ovid speaks of Erichthonius, as a person who had no mother, and has handed down a curious epitome of his history.

<sup>9</sup> Pallas Erichthonium, prolem sine matre creatam,

Clauferat Acteo textâ de vimine cistâ :

Virginibusque tribus, gemino de Cecrope natis,

Servandam tribuit, sed enim inconfessa, quid esset :

Et legem dederat, sua ne secreta viderent.

One of them however, misled by a fatal curiosity, took off the cover of the Ark, and disclosed the hidden mystery to her sisters.

Aglauros nodosque manu diducit ; et intus

Infantemque vident, exorrectumque draconem.

Erichthonius seems as a name to be a compound of Erech, the Arkite title ; and Thon or Thonius, which was an oriental term, and possibly had the same meaning as γηγενης. Pausanias speaks of him as an earth-born personage ; one who had no real <sup>10</sup> father. Ovid above had described him

<sup>7</sup> Pausanias. L. 1. p. 41.

<sup>8</sup> Περεσπειραμενον δρακοντα. Apollodorus. L. 3. p. 196.

<sup>9</sup> Ovid. Metamorph. L. 2. v. 553.

<sup>10</sup> L. 1. p. 8.

as having no mother. Eretheus likewise had the title of "γῆγενς. He was said to have first introduced the use of corn; and his daughter was named <sup>12</sup> Περτογενεῖα. There was a remarkable temple, and of great antiquity, in Argolis, named Arachnaon. It was supposed to have been built in the time of Inachus: and close to it was an altar, upon which they only made offerings, when they wanted to obtain <sup>13</sup> rain. Arach-naos in the masculine is literally the temple of Arech: and the history, with which it is accompanied, shews to what the building referred, and for what purpose it was erected.

I have mentioned Theba in Egypt as the most ancient Arkite temple: but this must be spoken with a deference to Chaldea, and Babylonia: for from this quarter these rites originally proceeded. And the principal place where they were first instituted, I should imagine to have been Erech, mentioned as one of the cities, which were first founded in the <sup>14</sup> world. It is to be observed, that there were two cities of this name in different provinces, yet at no very great distance from each other. Bochart speaks of them as one and the same <sup>15</sup> place: but Herodotus, to whom he appeals, distinguishes them in a most plain and precise manner. As they were so near to each other, and likely to be confounded from this identity of name, the natives took care to give to each an effectual mark of distinction. The one they stiled

<sup>11</sup> Herod. L. 8. c. 55. Ερέχθιος τε γῆγενς λεγομενος ονος.

<sup>12</sup> Suidas.

<sup>13</sup> Pausanias. L. 2. p. 169. Arach-Naos may relate to a personage, the same as Inachus; for the term Naos had a twofold reference.

<sup>14</sup> Genesis. c. 10. v. 40.

<sup>15</sup> Geographia Sacra. L. 4. p. 236.

And-Erech, the other Ard-Erech, the Anderica, and Arderica of Herodotus. The former was in Susiana to the east of the Tigris, not far from some fiery pools, whence proceeded <sup>16</sup> bitumen. Ard-Erech, or Arderica, was in a region equally inflammable. It stood below Babylon, to the west of the Tigris, and upon the river Euphrates; which river, that it might not deluge their grounds, the Chaldeans had made so to wind, that a person in going up the stream touched three times at Ard-Erech in his way to <sup>17</sup> Babylon. Marcellinus takes notice of Anderica in Susiana by the name of <sup>18</sup> Arecha: and mentions the pools of bitumen. Herodotus gives a like <sup>19</sup> history of the place: and Tibullus also takes notice of its fiery streams.

<sup>20</sup> Ardet Araccæis aut unda perhospita campis.

As we are certain from the above, that Anderica in Susiana was the name of the city Erech compounded; we may fairly infer, that Arderica in Babylonia was the same: though the purport of the term, which discriminates, may not be easy to be deciphered. Indeed it is not certain, but that Arderica was the Erech or Aracca of Tibullus: for there were eruptions of fiery matter in many parts of Shinar, and <sup>21</sup> Babylonia, as well as about Sushan.

<sup>16</sup> Herod. L. 6. c. 119.

<sup>17</sup> Τῇ δὲ καμηλούμα εῖτι, εἰς τὴν απικνεεται ὁ Ευφράτης Αρδερικαὶ καὶ ποὺ  
ἔι αὐτούς κομιζωται από της δε της θαλασσος εἰς Βαβυλωνα, καταπλεούτες εἰς τον Ευ-  
φράτην ποταμον, τρις τε εἰς τὴν αυτην καμηλούμαται, καὶ εν τοισι ἡμέραισι.  
Herod. L. 1. c. 185.

<sup>18</sup> L. 23. p. 287. It is called Arecca by Ptolemy.

<sup>19</sup> L. 6. c. 119.

<sup>20</sup> L. 4. Carmen ad Meffalam. V. 142.

<sup>21</sup> Campus Babyloniae flagrat quâdam veluti piscinâ jugeri magnitudine.

Pliny. L. 2. c. 107. p. 123. See also Herod. L. 1. c. 179.

I have observed, that Erech was probably Arecha, or the city of the Ark: and we accordingly find it by the Hebrew commentators expressed <sup>22</sup> אַרְכָּה, Arcua; and Ezra takes notice of the natives of <sup>23</sup> Erech, whom he stiles the people of אַרְכָּה, and places them in the vicinity of Persis, Babylonia, and Susian. The Seventy mention these nations in the same situation and order; and they are together rendered Αραχαῖοι, Αρχαῖοι, Βαβυλωνῖοι, Σουσανοχαῖοι. From hence I am farther induced to believe, that the Archuæi of Erech were Arkites; whichever city we may treat of. But there is a remarkable circumstance, which, I think, determines the point satisfactorily. Erech by the Arab interpreter is rendered Al-Bars, or Al Baris, אל בָּרִס. Upon which Bochart observes, <sup>24</sup> Erech quorsum ab Arabe (Paris Edit.) reddatur Al Bars non video. Al Bars, or as it should be rendered Al-Baris, signifies the Ark: and Erech Al Baris denotes plainly the Arkite city Erech. Arab authority in this case, must, I think, have great weight. Cities had often many names, and titles, as we may learn from Pausanias, Stephanus, and others. Edessa in Mesopotamia was called both <sup>25</sup> Erech, and Orchoë, similar to two cities in Babylonia. It is remarkable, that Ptolemy in enumerating the most famous cities in those parts omits Charrhæ, or Haran. He however makes mention of <sup>26</sup> Λαβάνα,

<sup>22</sup> Michaelis Geograph. Hebræorum Extera. P. 220.

<sup>23</sup> Ezra. c. 4. v. 9. For this observation I am indebted to the very learned professor Michaelis: from whom however in this one instance, respecting the situation of Erech, I am obliged to dissent.

<sup>24</sup> Geog. Sac. L. 4. p. 237. See also Michaelis Geog. Heb. Extera. p. 225.

Michaelis supra. See also Bayeri Historia Orchoëna.

<sup>26</sup> Tab. Urbium Insig. apud Geographos Vet. minores. Vol. 3. p. 36.

Labana,

Labana, the city of Laban, the Moon; which, from what has preceded, we may be assured, was the same place under a different appellation. By these means it often happened, that the ancient name was eclipsed by a later title. This I am persuaded, was the case of Erech, or Arech, which has been lost in the name of Barsippa. For Barsippa is a compound of Bars, or Baris-Ippa; two terms which are precisely of the same purport as Arech, whose inhabitants are styled <sup>27</sup> Αρχαῖοι, or Arkites. Hence it is, that Arech has been by the Arab translator Saad very justly rendered El Bars, or Baris. For Aracha and Baris are synonymous terms; and Ippa or Hippa is of the same purport. As Edeffa was styled both Erech and Orchoë, some have been led to seek for Ur of Chaldea in the upper regions of Mesopotamia. But these were secondary names; which belonged primarily to two cities in the plains of Shinar, and to the south of Babylon. Ptolemy distinguishes Edeffa from the original Orchoë; and gives us the situation of these places so precisely, that they cannot be mistaken.

	Longitude.	Latitude.
<sup>28</sup> Edeffa	72°. 30.	37°. 30..
Babylon	79°. 00.	35°. 00..
Barsippa	78°. 45.	33°. 20..
Orchoë	78°. 10.	32°. 20..

I have attempted to shew, that Barsippa was the same as

<sup>27</sup> Seventy. Ezra. c. 4. v. 9. Arecca, Arecha, and Archa, are only variations of the same term; and Ippa, and Baris related to the same object, being perfectly synonymous.

<sup>28</sup> Ptolemy de Urbibus Insign. See Geog. Gr. Minor. Vol. 3. See Strabo concerning Barsippa. L. 16. p. 1075.

Erech,

Erech, or Aracca: and we find from its appropriated distances that it lay in the land of Shinar, and in the province called now <sup>29</sup> Irac: and in a situation between Orchoë and Babylon. It is represented as a famous seminary; and the city Orchoë had the same character. The natives of each are mentioned by <sup>30</sup> Strabo as Chaldeans by race, and of great skill in astronomy: and he adds, that Barsippa was sacred to Artemis, and Apollo; and had a great manufacture of linen. I wish, that he had spoken of the Deities by their provincial titles, for by these the history of the place might have been illustrated greatly. The latter circumstance, of Barsippa being famous for weaving, is another inducement to believe it to be the city, which I imagine. Erech was particularly celebrated upon this account. Hence the spider for its curious web was styled Arachana, contracted Arachna. And the Poets fabled that this insect was once a <sup>31</sup> virgin, who for skill in weaving vied with the Goddess of wisdom. The looms of Erech are continually alluded to in the poetry, and mythology of the ancients: and the history is always so circumstanced, that we may be assured, that the city referred to

<sup>29</sup> The province still retains the name of Irac, the same as Erech, though the city, from whence it was derived, has long since lost it. Orchoë was certainly no other than the ancient city Ur of the Chaldees. Orchoë, according to my analysis, signifies Ori Domus, vel Templum.

<sup>30</sup> He calls the place Barsippa. Εῖς δε καὶ τῶν Χαλδαίων τῶν αὗτονομικῶν γενη πλειω̄ καὶ γαρ Ορχηνοὶ τινες προσαγορευονται, καὶ Βορσιππηνοι. Βορσιππα ἱερα πολις εἳνι Αρτεμιδος, καὶ Απολλωνος, λινεργειον μεγα. L. 16. p. 1074.

<sup>31</sup> Ovid supposes this personage to have been of Lydia: but Arachne by other writers is styled Babylonica.

was the Erech of Babylonia. Pliny has a remarkable passage, wherein he tells us, <sup>32</sup> fusos in lanificio Closter filius Arachnes; linum et retia Arachne (invenisse fertur.) It is to be observed, that the ancients formed personages out of places; and made the natives the children of those personages. The term Closter, which Pliny introduces as a proper name, is Greek for an artificer in weaving. With this allowance the purport of Pliny's account will be found to signify that *the first man, who wove, and who invented the spindle for carrying on the manufacture of wool, was a native of <sup>33</sup> Erech: in which place likewise the weaving of linen, and making of nets was first found out.* The history is curious; but has been almost ruined by the manner in which it has been transmitted. The Poet Nonnus speaks of Erech by the name of Arachne, and mentions the manufactures, for which it was so famed: but represents it as a Persic city, and near the Tigris.

<sup>34</sup> Καὶ πορε ποικιλα πεπλα, τα περ παρα Τιγρεῖος οδωρ.  
Νηματι λεπταλεω. τεχνησατο Περσις Αραχνη.

There were in Babylonia canals of communication, which led from the Euphrates to the Tigris: so that the cities situated upon them might be referred to either river. What the poet means by styling Arachne, which was of Babylonia, Persic, may be known from his giving the same title to the <sup>35</sup> Eu-

<sup>32</sup> L. 7. c. 56.

<sup>33</sup> By the city Arachne is meant Civitas Arachana. Eryx in Sicily was properly Erech, and denominated from the same rites.

<sup>34</sup> L. 18. p. 326. Edit. Plant. 1569.

<sup>35</sup> After that the Assyrians, and Persians, had been in possession of Babylonia, and Chaldea, the country was at times looked upon both as an Assyrian, and Persic province: and the cities were represented accordingly both as Persic and Assyrian cities.

phrates, upon which river the city was properly situated; and from whence he mentions these valuable commodities to have been sent abroad.

<sup>36</sup> Νηρεὺς μεν ταῦτε δῶρα πολυτρόπα· δῶκε δέ καρη  
Περσικὸς Ευφρητοῦ πολυδαιδαλοῦ ἔιματ' ΑΡΑΧΝΗΣ.

The river here spoken of was assuredly in Babylonia: and we may, from what has been said, perceive, that Erech, or Arachne, was a city of the same country upon the Euphrates, at no great distance from the Tigris: and that it was the same as Bars-ippa, the city of the Ark.

Thus far I have ventured to proceed in my Analysis of ancient Mythology; and in the explanation of those hieroglyphics, under which it was described. And though I have not advanced so far, as I could have wished; yet what I have said may serve for a clue to others: such as perhaps may lead them to a more intimate and satisfactory knowledge. These emblems in the first ages seem to have been similar in most countries: and to have almost universally prevailed. The sacred writers often allude to them: and many of them were retained even in the church of God. For the symbol thus admitted was a very proper memorial: and all the emblems were originally the best that could be devised, to put people in mind of what had passed in the infancy of the world. The whole was designed as a display of God's wisdom and goodness: and to transmit to latest posterity memorials of the preservation of mankind. The symbols in ancient times were instead of writing; harmless,

<sup>36</sup> Nonnus. L. 42. p. 747. I read πολυδαιδαλοῦ ἔιματα: the common reading is πολυδαιδαλον εἰδες.

if not abused: nay of great consequence when directed to a proper purpose. Such were the Serpent, the Ark, the Iris, the Dove: together with many others, to which there are apparent allusions in Scripture. These were known to the Israelites before their descent into Egypt: being originally from that country beyond the flood, where their fathers of old resided. And when properly applied, they were as innocent as the elementary characters, by which the same histories were in aftertimes recorded. The lifting up of the serpent in the wilderness was as proper a prophetic designation, and as pertinent to the people, to whom it was exhibited, as the purport would have been, if expressed by letters, and written at length upon a tablet. It is true, that these symbols were at last perverted; and the memorials above mentioned degenerated into idolatrous rites, and worship. It was accordingly the purpose of Providence, in its dispensations to the Israelites, to withdraw them from this idolatry of the Gentiles: and this was effected, not by denying them the use of those characters, which were the current types of the world, and to which they had constantly been used: but by adapting the same to a better purpose; and defeating the evil by a contrary destination. Upon the resting of the Ark upon Mount Baris, and the appearance of the Bow in the clouds, it pleased God to make a covenant with man, and to afford him some gracious promises. A memorial of this was preserved in the Gentile world. They represented this great event under the type of an Ark, as I have before shewn; which they styled Barith, in allusion to the covenant. Some ages after, another covenant of a more peculiar nature was made by

the Deity with the posterity of Abraham: and a law was promulgated from mount Sinai. In consequence of this, another Ark by divine appointment was framed, seemingly in opposition to the former; and this too was called the Ark of the covenant. This I mention, because many persons have been alarmed at finding sometimes the same symbols among the Egyptians as were to be found in the ordonances of the Israelites. Both Spencer and Marsham have animadverted upon this: and seem to have carried their notions too far; for from them one might be induced to imagine, that the law of Moses was in a manner founded upon the rites of Egypt. But there is not the least reason for such a surmise. The religion of the two nations was essentially different: and though some symbols were similar, yet it does not follow, that they were borrowed from that quarter. They were many of them general types, of great antiquity, and known to the whole world. I know of no term, which occurs so often figuratively among the sacred writers, as that of a horn. By this they denoted any thing supereminent and powerful. They were forbidden to make any representation in stone or metal: so that we have no instance from them of its being ever represented to the eye. The same was a symbol among the Egyptians: They copied it in stone and brass: and affixed the representation of a horn to the statues of their Kings and Deities. But though this was a common emblem in these two nations, it does not follow, that one borrowed it from the other. For as I before said, it was a general type of early date, and in almost universal acceptance. In every nation of old, to whose history we

can gain access, it was an emblem of affluence and power.

I have taken notice, that the most early defection to idolatry consisted in the adoration of the Sun, and the worship of Dæmons, stiled Baalim. Who these were could not be a secret to Moses; nor to many of the sacred writers. Yet though they speak of this worship with detestation, it is curious to observe, with what delicacy they treat the subject, and what a veil is drawn over this mysterious iniquity. Not a word is said about the origin of this idolatry: nor the least hint given to shew, who they were, to whom this undue reverence was tendered. For of all reverential regard, none is so liable to lapse into an idolatrous veneration as that, which is paid to the memory of friends departed: More especially if such persons were the founders of families, and benefactors; men, who had endeared themselves by their good works, and been a blessing to posterity. This is evident from the adoration still paid to their ancestors by many people in the east. It is a seeming duty the most plausible of any; and at the same time the most captivating. Hence the silence of the sacred writers upon a subject of such seeming importance: whose purpose it appears to have been; that, if ever the great object of this idolatry should be lost, it might lie in oblivion, and never be again retrieved: at least to no ill purpose. The Jews by these means lost sight of the original, and were weaned from the worship: and the Gentiles, who continued the rites, did not know to whom they were directed: so blind was their process. In short they were plunged in the depth of darkness for ages: till they became at last conscious of their situation.

This rendered them the more ready to return to the light, as soon as an opening was made.

I have dwelt long upon the history of the Deluge, because I thought it a subject of great moment: and as the system upon which I proceeded was new, it required a more thorough discussion, to remove every prejudice, which might arise. Some have been induced to think, that this event was partial; and confined to a particular people, and province. Others, because they could not account for the means, have looked upon the whole as a fable. By the Mosaic history we are assured, that the calamity was universal; that all flesh died, excepting eight persons, who were providentially preserved. That the world was afterwards renewed in one man: and that from his three sons all the nations upon earth were derived. It has been my purpose throughout to establish these great truths: to bring evidence from every age, and from every nation, to which we can gain access, in support of the history, as it has been delivered by Moses. We accordingly find it a circumstance universally known: and however the memorials may have been abused, yet traditions of it were kept up with great reverence in all the rites, and ceremonies of the Gentile world. And it is observable, that the farther we go back, the more vivid the traces appear, especially in those countries, which were nearest to the scene of action. But the reverse of this would happen, if the whole were originally a fable. The history would not only be less widely diffused; but the more remote our researches, the less light we should obtain: and however we might strain our sight, the objects would.

would by degrees grow faint; and the scene terminate in clouds and darkness. Besides this, there would not be that correspondence and harmony in the traditions of different nations, which we see so plainly to have subsisted. This could not be the result of chance: but must necessarily have arisen from the same history being universally acknowledged. These evidences are derived to us through the hands of people who were of different ages, and countries: and consequently widely separated from each other: and what is extraordinary, in many instances they did not know the purport of the data, which they have transmitted, nor the value and consequence of their intelligence. In their mythology they adhered to the letter, without considering the meaning: and acquiesced in the hieroglyphic, though they were strangers to the purport. In respect to ourselves, it must surely be deemed providential, not only that these histories have been transmitted to us, but that after an interval of so long date we should be enabled to see into the hidden mystery; and from these crude materials obtain such satisfactory truths. And this too, as I have before observed, when the whole was a secret to the persons, through whose hands the knowledge is derived. We may therefore apply to them the words of the Poet:

*Βλεποντες εβλεπον μαθην,*

*Κλευοντες γε μηδον.*

Herodotus lived early, and was a man of curiosity and experience: one, who for the sake of knowledge had travelled over a variety of countries. If any person could have obtained an insight into the Theology of the times, in which he.

he lived, he had fair to have obtained it. But he shews, that it was all a dreary prospect: that he could find nothing satisfactory, in which he might confide. As he was solicitous to obtain some information, he betook himself to<sup>37</sup> Dodona, and made inquiry among the priests of that temple, which was reputed the most ancient in Greece. But they ingenuously owned, that they did not know, who the Deities were, to whom they made their offerings. They had indeed distinguished them by names and titles: but those were adventitious and of late<sup>38</sup> date in comparison of the worship; which was of great antiquity. Hence the author concludes with this melancholy confession, concerning the Gods of his country,<sup>39</sup> that he did not know how they came first into the world; nor how long they had been in it: nor could he tell, what sort of beings they were. He believed, that their nature, and origin, had always been a secret; and that even the Pelasgi, who first introduced them, and their rites, were equally unacquainted with their<sup>40</sup> history.

From whence the salutary light has proceeded, by which we have been directed in our progress, need not be pointed out. The Gentile histories of themselves could not have afforded the information here spoken of. If they could, it

<sup>37</sup> Πυνθανομένος δέ τω ἐμφίσκω εαν. Herod. L. 2. c. 50.

Ἐθνον δε πάντα προτερού ὁ Πελασγοι θεοισι επενχομενοι, ὡς εγω εν Δωδωνῇ οιδα ακεσσα. επωισμιν δ' οιδ' ουνομα εποιευντο αυτερι αυτεων, ου γαρ ακηκοσταν κω. Ibid. c. 53. See page 307. of the first volume of this work.

<sup>38</sup> Χρονις πολλα διεξελθοντος επιθυμοτο εκ της Αιγαίππτω απικομενα τα ουρανα των θεων κτλ. Herod. ibid.

<sup>39</sup> Ερένδε εγενετο ἐκαρχος των Θεων, ειτε δε αει ησαν παντες, ὄχοιοι δε τινες πα ειδεα, εκ ηπιτρατο μεχριώ πρωτη τε και χθες, ὡς επειν λογω. Herod. supra.

<sup>40</sup> Ibid.

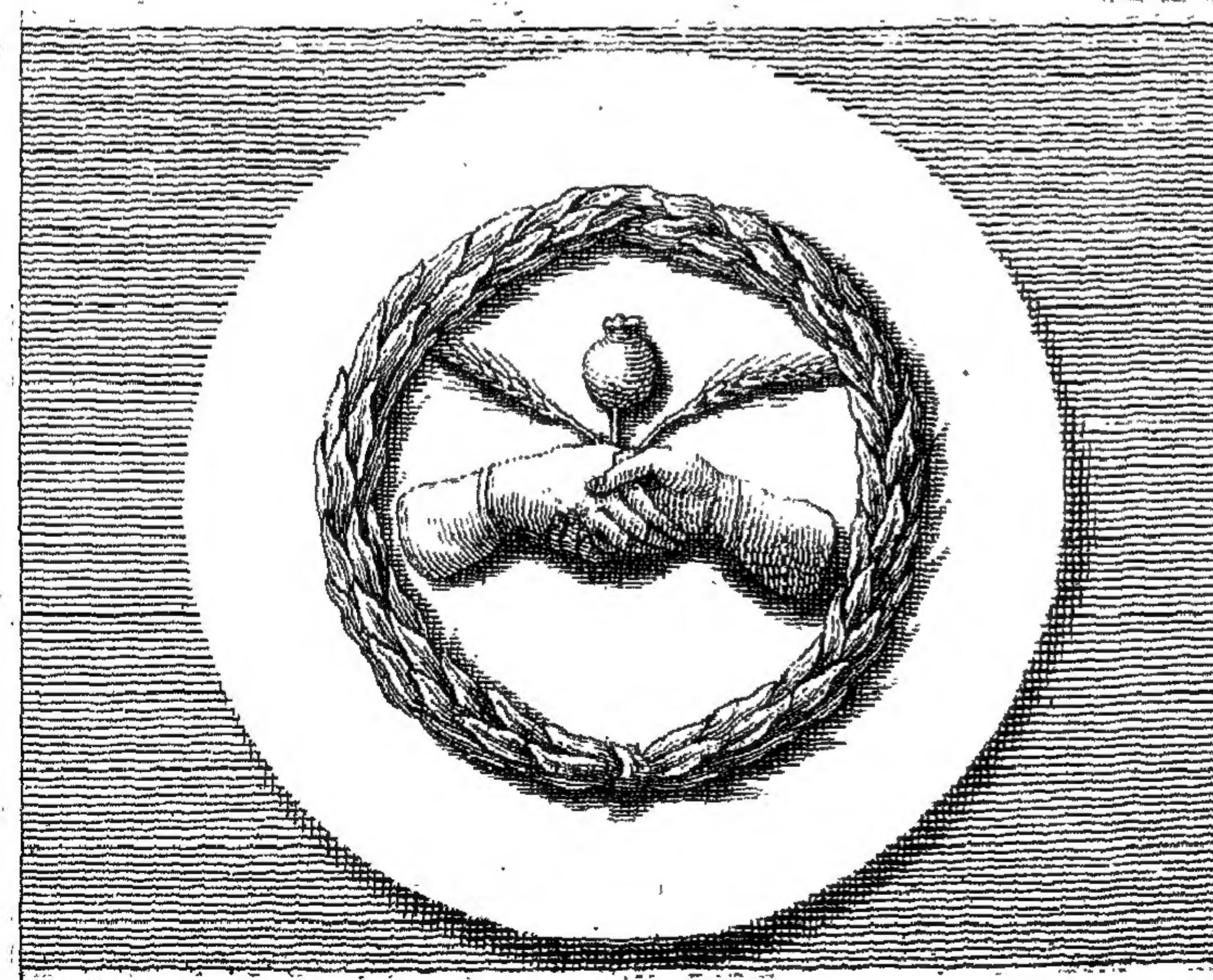
certainly would have been no secret to a people so intelligent, as the Grecians, in whose hands these memorials were preserved. But we find, that it was hidden from them. We live in better days: and whatever light may have been obtained towards the elucidation of these hidden truths, has been owing to the sacred records. These were little known to the Gentile world: so that they could not avail themselves of this great advantage. We have both the mythology of the ancients, and the scriptural account to direct us; and by comparing these together we can discern the latent purport of many histories, to which the Grecians were strangers. In the Mosaic writings we have the native truth; from which the Gentiles were continually receding. They varied so much, and every representation was so extravagant, that at first sight there seems scarce any similitude of the object, from whence they drew. All appears dark, and confused; so that we almost despair of an explanation. But upon a nearer inspection there is a more favourable appearance. For though the copy is faded, and has been abused, yet there are some traces so permanent, some of the principal outlines so distinct, that, when compared with the original, the true character cannot be mistaken. I do not here mean, that the ancients copied from the scriptures: I am speaking of primitive traditional histories, to which in their mythology they continually referred: those histories, which were every where corrupted, excepting in the writings of Moses.

The certainty of an universal Deluge is of great consequence to be proved, as the history of the antediluvian world,

world, and all the religious truths, with which it is attended, depend upon it. Not that the Mosaic history stands in need of any foreign evidence to an ingenuous and unprejudiced mind. But there are persons in the world, who with a small share of reading and philosophy presume to arraign the divine Historian: and by a specious way of writing have had an undue influence upon others. This makes it necessary to accumulate these additional proofs: and I have accordingly taken these pains towards the recovery of lost evidence in favour of this great event: that from the universal assent of mankind the truth might be ascertained. Much light will continue to accrue in the progress of the ensuing work, when I come to treat of the first nations upon earth.

Thus far we have been in a manner travelling up hill, in order to arrive at this point of prospect. Having with no small labour gained this eminence, it will be easy to look down, and take a view of the great occurrences, which happened afterwards, upon the increase of mankind. It will appear, that jealousies arose, and feuds ensued: and the sons of men were at last separated, and dispersed, towards the four winds of heaven. And when navigation commenced, and the seas were explored, we shall find, that colonies went out, and new settlements were made, till the earth was peopled to its remotest regions. I have before made mention of one family in particular, which was daring and enterprizing to a great degree: and at the same time gifted with uncommon sagacity and knowledge. These overran a great part of the earth; so that traces of them

are to be found in the most distant countries. Of this people, and the occurrences in the first ages, it will be my next business to take notice. I shall dwell long upon the history of the Chaldeans, as contained in those valuable extracts from Berosus, which have been strangely perverted : also upon the history of the Egyptians, and their dynasties, which will afford wonderful light. It will be my endeavour to shew, that there subsists a perfect correspondence between them, and the Mosaic history, as far as the latter extends. It is moreover to be observed, that in the records of these nations, there are contained memorials of many transactions, which were subsequent to the age of Moses : and of others, which were foreign to his system, yet very necessary to be known. I shall therefore treat of them at large ; as they contain events of great consequence, and afford the only basis, upon which the history of mankind can be founded.



END OF THE SECOND VOLUME.